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Waterville, Me.

To a m[illegible] she loved.
this book is given.
by
Frank B. Philbrick

THE FIRST BAPTIST CHURCH

WATERVILLE, MAINE

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WATERVILLE, MAINE

1818 1918

CENTENNIAL HISTORY

OF

THE FIRST BAPTIST CHURCH OF WATERVILLE, MAINE

By

MINNIE SMITH PHILBRICK

WATERVILLE, MAINE. FRANK B. PHILBRICK

1925

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By Frank B. Philbrick

FOREWORD

When the First Baptist Church of Waterville, Maine, arranged for the celebration of its Centennial, it selected Mrs. Minnie Smith Philbrick, wife of Deacon Frank B. Philbrick, as Church Historian to write its Centennial story. It was a fitting choice. To the church she had given a lifetime of enthusiastic service, and in the same spirit she entered upon her task.

Minnie L. Smith was the daughter of Professor Samuel King Smith, D.D., forty-two years Professor of Rhetoric in Colby College. Of masterly mind, eloquent tongue, and tender heart, Professor Smith is held in grateful memory by a throng of men who have travelled farthest in life's attainment since student days.

In a home enriched by culture, love, loyalty, and religion, the children grew up; one, George W., to be President of Colgate University, another, William Abbot, to be teacher, editor, and pastor; the three daughters to be teachers all, one subsequently becoming the efficient Librarian of the Waterville Public Library.

For several years Miss Smith was a teacher in the Waterville High School, proving herself a real teacher by her mastery of her theme, her quick discernment of her pupils' powers, and her devoted endeavor to impart not only instruction, but inspiration.

In 1898 she became the wife of Deacon Frank B. Philbrick, and their ideal home soon came to be a center of Christian social life and of rare hospitality.

She held influential place in the many organizations of the women of the city who sought to minister to its higher life, to abate its evils, and to relieve its poor and suffering.

"The best loved woman in the city"—one who knew her best said, "she was a wonderful friend."

This quality appeared in her relations with every one of the great Sunday School class of over 100 members that she had gathered and taught as a glad ministry. The church has had no member who loved it more or was more ready to labor for its good and its extending interests.

To the Christian World Kingdom and its work of missions she gave love, prayer, effort, and money, with generous hand.

Her sudden death, Feb. 26, 1924, brought sorrow to the church and the entire city and made it necessary that another hand should carry this work through the press.

Deacon Philbrick makes this publication possible, but while the last work of her pen so clearly reveals the spirit of her life, the real memorial of Minnie Smith Philbrick is in the lives that she enriched by her friendship and brought to clearer faith and hope and joy.

EDWIN C. WHITTEMORE.

FIRST BAPTIST CHURCH, WATERVILLE, MAINE

ITS CENTENNIAL HISTORY

ONE day a little over a hundred years ago (Aug. 27, 1818) a small company of men and women gathered together in a house where the Elmwood Hotel now stands. There were among these the President of the new "Maine Literary and Theological Institution"—now Colby College, his wife and five students just come to Waterville with them for study. These twenty had come to the house of President Chaplin for the purpose of forming themselves into a Baptist Church, and came bringing letters of dismission and recommendation from their respective churches, Sidney and Bath in the District of Maine (Maine did not become a state until 1820) and from Massachusetts and Connecticut.

They chose Rev. Asa Wilbur of Sidney, Moderator, and Rev. Otis Briggs of North Yarmouth, Scribe. The letters were presented and accepted. Articles of Faith, others of Church Discipline, and a Covenant had been prepared beforehand and were read and unanimously voted to be the Constitution of the Church.

After this had been done adjournment was made to the (Town) Meeting House, and recognition services were held, Rev. Otis Briggs preaching the sermon, and

Rev. Mr. Wilbur giving the right hand of fellowship. The report closes thus—"It was a pleasant and solemn occasion." Thus a single page and scant words are the record of an eventful day for the Waterville of that time, equally so for the Waterville of today, and of largest significance to its entire future; the record of a transaction fraught with greater moment to many souls than any earthly tongue can tell, or any mind can fathom. This took place not quite two months after Dr. Chaplin, his family and his students arrived in town and started the Institution. They found here no organized church and the only Meeting House in the village was used alike for all secular purposes and occasionally for religious services. It was on the 25th of June that they reached Waterville, and soon after Mrs. Chaplin wrote a friend in Danvers, Massachusetts, from which place they had come—"We have not been destitute of Christian company, quite a number have been to the house, although but a few reside in the village, nor are they destitute of places of public worship. We were so happy as to find that Waterville contained two, though neither of them elegant or completely furnished. The one in the village is about as large as the one at Danvers. The frame is good, the floor pews finished, but the upper part is yet without pews. Some think it will be finished, others think after a while another and better one will be built in a more eligible spot and this one then taken for some other purpose." This church was the one in which the recog-

nition services of the new church were held and is now the armory, standing at that time where the City Hall stands at the present time. Mrs. Chaplin goes on to say: "This people seem as though they had been as sheep without a shepherd. The man who formerly preached to them (and to the people at Winslow) is said not to favor experimental religion and two years ago they agreed to give him $1200 *not* to preach to them any more. $800 of the money is already paid. They now generally seem pleased with the idea of having preaching constantly, and we hope that the desire will continue and increase. Before the Sabbath a number of gentlemen waited upon Mr. Chaplin and requested him to preach in the Meeting House, he accordingly did and began his preaching among them by discoursing upon the love of God to sinners, John 3, verse 16. On the second Sabbath more people attended than on the first and more it is said than have been in the house for three years past. Christian friends from a distance of two, four and six miles attended. We have been pleased to observe the attention with which the congregation listen to the solemn services of the day, and were also gratified to observe the almost perfect stillness in the streets on the Sabbath. One man has been to converse with Mr. Chaplin and wishes to be baptized. Mr. Chaplin told him he would rather wait until he could make inquiries relative to his character, as he was a stranger to him. The man acquiesced, and thought it for the best. Upon inquiry

it is found that his character is very good, and his religion not doubted. Probably he will soon be baptized. Since we have come a weekly meeting has been established on Thursday evenings which is held part of the time at our house and the other part at the schoolhouse, which is more in the center of the village. There is also a monthly prayer meeting established. Last evening, which was July 16, the meeting was at our house. Quite a number of people attended."

The house which witnessed the forming of the church, and in which so many prayer and business meetings were held those first few years was known as the "Wood's House" and was situated where now the Elmwood Hotel stands.

The Church Covenant is not materially different from that of the present time. The Articles of Faith adopted by the new church are eleven in number, written in very dignified English and being much the same as those of today. But the articles of Church Discipline, number 25, which they voted and subscribed to, are such as no church of the present day would allow. They are rather interesting, although in some parts somewhat appalling. Thus:

Art. 5. "The officers of the church are Elders and Deacons. The former are appointed to superintend its spiritual concerns, the latter its temporal."

Art. 6. "Elders are of two sorts, such as rule only and such as not only rule but also labour in word and doctrine. The latter for distinction's sake and in compliance with custom may be called 'Pastors.'"

Art. 11. "It is incumbent on the Pastor and other Ruling Elders to watch over the church as those who must give account to God. They should visit the members as often as is practicable, converse with them on spiritual subjects, especially on the state of their souls, and should labour to reclaim such as have gone astray, to comfort the feeble minded, support the weak, confirm the wavering, enlighten the ignorant, and exhort all the members to be steadfast, unmovable, always abounding in the work of the Lord, etc."

Art. 14. "It is the duty of the deacons to take charge of the church's stock, to provide the sacred elements and serve at the Lord's table, to inquire into the situation of the indigent members and supply their wants as far as may be, to visit the Pastor once, at least, in three months, to inquire into his temporal circumstances and proffer him their assistance in the management of his secular concerns. They should also endeavor to ascertain whether the members of the church do as much for the support of the Gospel as their ability will permit."

Art. 20. "No person ought to be received into the church when application is first made unless the members are unanimously in favor of his admission. If there be one or more dissenting voices, the matter should be postponed for a month, at the expiration of which, the candidate may be admitted if three fourths of the members are in favor of it."

Art. 21. "If when the question is first put relative

to the exclusion of a member, the members are not unanimous in voting for it, a decision ought to be delayed for one month, at the expiration of which, the said person may be excluded if two thirds of the members present are in favor of it."

Art. 22. "The following are some of the offences for which a member, if guilty of them, ought to be considered as worthy of censure and (if satisfaction is not obtained in a reasonable time) of exclusion from the church."

First: The holding of any fundamental error, or denial of any of the essential doctrines of the Gospel.

Second: This second set of offences are those outstanding sins for which all churches of all times would exclude members.

Third: Again quoting, "The neglect of religious duties, such as family worship, daily" (would all present day members hold their membership if this article were still enforced?) "public worship on Lord's Days; an attendance on the various meetings of the church whether for business or devotion, and contributing with becoming liberality to the support of those who preach the Gospel.

Fourth: Offences against church order, such as divulging the secrets of the church, violating the rule laid down in Matt. 18: 15-17 (Moreover if thy brother trespass against thee, etc.) in relation to private affairs, joining another church without a regular dismission, etc."

Art. 24. "No person while a subject of discipline should be permitted to approach the Lord's table, or take an active part in the business or devotions of the church."

Art. 25. "When a person has been excluded from the church, he ought, for his conviction and humiliation, to be treated with coolness and reserve; and to treat such a person as if he were a member in good and regular standing is unscriptural and pernicious. Nothing in this article should, however, be construed as to justify a disregard of the claim of humanity, or of those obligations which result from marriage or consanguinity."

These are extracts from the Articles of Faith and Church Discipline, which everyone wishing to join the church was expected to sign, and individuals were voted and received into membership only after they had examined and assented to them all. One of the earliest rulings of the church was that no person was to be considered a member of the church until he had received the right hand of fellowship.

In those early days the church was very strict about receiving members. In many cases they put off candidates from month to month while their character and reputation were inquired into. At the end of this time they sometimes allowed, sometimes refused, membership. Some candidates took this treatment meekly, others resented it, and withdrew their application. For example, very early in the annals of the church, they

delayed "receiving Mr. M— for one month, on account of some difficulty existing between him and Elder C." Mrs. M. also for the same reason was not received. At the next conference the record runs, "The case of Mr. and Mrs. M. was brought forward, who sent word by our Pastor that they wished to be considered no longer as candidates. The church granted their request."

It was at this same meeting that another candidate presented herself. The following is recorded: "The church, not obtaining satisfactory evidence of her piety and also some difficulty pre-existing between her and our Sister S—, thought best to delay receiving her for a month." This case was continued for several months and as her name is not included in the church list, we conclude she was refused membership at the last, though this may not be the case as the church clerks of those days were sometimes remiss about entering the names of persons accepted. Several cases similar to these are recorded. Persons bringing letters from other churches were, notwithstanding, obliged to relate also their religious experiences before they could be received.

On the other hand, although taking up misdemeanors which today would be considered insufficient for disciplining or excluding members, they were just as careful to labor with and try to bring a refractory person to a condition where they might judge it right to continue his membership. They would continue cases for months before finally excluding them.

Such extreme, and perhaps excessive, measures in

regard to receiving new members or keeping them after admission, and the seeming ease with which they excluded them, at a time when it would be supposed that the church would wish to increase its membership by every proper means, and every candidate would be quickly received, warmly welcomed, and carefully hoarded, certainly show the cautious watchfulness and prudent foresight of those early pastors.

The first pastor of the church was Rev. Jeremiah Chaplin, D.D., president of the newly formed Maine Literary and Theological Institute, a man of whom Henry W. Paine, LL.D., could say, "No man I have known is dearer to me." He had come from Danvers, Mass., where he had been the pastor of the Baptist church, and as many ministers did in those days, had had in his household young men in training for the ministry, and in this he was so successful that the eyes of searchers for a suitable head to the Institution the Baptists of Maine wished to establish, "to furnish to candidates for the ministry more extensive means of education," were attracted to him. It took time and urging, but at last he consented and came, bringing several young men with him who were under his training at the time. He was born in Rowley, Mass., and was one of the fifth generation of the same name who had lived in that town, being one of sixty "godly men and mostly of good estate" who commenced the settlement of the town in 1639. In 1799, he had been graduated from Brown University with the first honors of

his class, and was well qualified for the purpose for which he came to Waterville.

All the while he was carrying on his college activities, he preached two sermons every Sunday, attended nearly all the Conference meetings, aiding in all business and having many of the meetings at his own house. As to his sermons, Hon. James Brooks, the accomplished Editor of the New York Express, characterized Dr. Chaplin's discourse as "clear, cogent and as irresistibly convincing as problems in Euclid," and Dr. Wm. Lamson, years after hearing them, remembered them as in style, "chaste, simple, suited to the subject, and remarkable for their purity; also as enlivened with striking illustrations." Another speaks of them as "replete with valuable instruction."

For some time Dr. Chaplin served alone as Pastor, and then because he was to be away from the village much of the time, he advised that "consequently it would be expedient that a substitute should be appointed to officiate in the Pastor's office during his absence." Accordingly, the Ruling Elders were chosen to the Pastor's Associates and Dr. Stephen Chapin became Senior Associate Pastor and Professor Briggs, Junior Associate Pastor. From this time we find these three acting as Pastor seemingly as convenient, sometimes one, sometimes another, baptizing candidates, preaching, leading conferences, giving the right hand of fellowship to new members, and administering the Lord's Supper.

At the annual meeting of 1824 Dr. Chapin was elected Pastor and held the office as long as he remained in Waterville, and Dr. Chaplin and Professor Briggs were made First and Second Elders respectively. Dr. Stephen Chapin had graduated with distinction from Harvard University in 1804 and studied theology with the famous Dr. Nathaniel Emmons of Franklin, Mass., who was the teacher of some of the ablest clergymen in New England.

During his early life he had been a Congregationalist and in 1811 had witnessed the sailing of the first missionaries of the American Board. Later, he had occupied a prominent position among the ministerial brethren of that faith and order in New Hampshire and Vermont, and when he changed his views he published articles called "A Series of Letters on Mode and Subjects of Baptism" addressed to the Christian public, to which there is prefixed a brief account of the commencement and progress of the author's trial of those points which terminated in his embracing "Believer's Baptism." The preface is dated "Mount Vernon, Vt., by the late Pastor of the Congregational Church." Leaving that denomination, because of his change of views, he was called to the pastorate of the Baptist church at North Yarmouth, Maine. They "considered themselves fortunate in having secured the services of one who had occupied a prominent position among his Congregationalist ministerial brethren in New Hampshire, and from conscientious conviction had become a

Baptist." At his ordination (Sept. 8, 1819) Dr. Chaplin preached the sermon. "His ministry was a very green spot in the history of the church," and when he left to come to Waterville, "The severing the tie which united Pastor and people was an event which was accomplished with great sadness on the part of the whole society. He was regarded by the church and congregation with profound respect and sincere affection."

During his pastorate at North Yarmouth and the six years he was Professor at Waterville, he preached around in the State at ordinations of Pastors, dedications of churches, and once, at least, before the Baptist Education Society, besides publishing sermons. His discourses were from an hour to an hour and a quarter long, but they were listened to with great attention and were referred to thirty years after, so great an impression had they made on some of his audience. When he left Waterville, he left to become President of Columbian College in Washington, D. C., where he was on terms of intimate acquaintance with the great statesmen of the day and "everywhere was recognized as a man of the highest character."

Rev. Avery Briggs, a Professor of languages in the Institution, was received into church membership in the early part of 1820 and from the first was prominent in all functions of the church. He was soon made Junior Ruling Elder, and often the church conferences or business meetings were held at his house. One amusing story is told of him. Dr. J. C. Stockbridge in his "Reminiscences" writes:

"My father's house, in those days, was a 'Baptist tavern' and our ministerial guests always found the latchstring out. A good deal of domestic care fell to the lot of my not over strong mother, but the united heads of the Christian family were of one heart and mind and were never wanting in fidelity to Zion and good works for her welfare. The hospitable mansion was a very convenient stopping place for more than one pilgrim, journeying up and down the state as a servant of the Lord. One good brother, Rev. Avery Briggs, of Waterville College, was wont to avail himself of the long winter vacation to take a trip west, which meant in those days, Boston and its neighborhood. In the depth of the bleak season of one year he made his appearance one day at our house, with his wife, and I think four, possibly six, children packed in a sleigh. His plan was to pass the night with us and proceed on his way the next morning. As Providence would have it, one of those tremendous snowstorms came up in the night and morning's light revealed a state of things in the outside world which was anything but propitious to the hopes of the travellers. It was evident they were snow-bound,—had gone literally into winter quarters. For two or three days, if my memory does not mislead me, the storm continued with but little occasional abatement. The managers of the domestic affairs of the household with all patience and good nature possible bore the strain on the nerves, which the influx of two or three grown people and

four or six healthy, boisterous, romping youngsters produced. But I am sure they welcomed the morning which ushered in brighter skies and a cloudless sun, and heard with not many pangs of regret that the storm-bound party would leave the quiet harbor which for two or three days had been their haven of rest, with their faces again set to the west. After they had left, my mother sat down, and heaving a sigh of relief gave vent to her satisfaction that now, at last, a day of undisturbed repose was before her, and the home life would move on in its customary channels. In the course of an hour or two the tinkling of sleighbells was heard. Looking out of the windows what was her consternation as she saw the good Professor, wife and children riding up to the front door. Their story was soon told. They had struggled and done their best to plough their way through the hard, compact masses of drifted snow, but it was no use, and from sheer necessity they were forced to return to the hospitable roof, which had so recently sheltered them from the winter's storm."

The two men, Drs. Chaplin and Chapin, served the church for a long time without any remuneration at all, it evidently being thought that their salaries as President and Professor of the College would amply cover any work they might do for the church. This made not the slightest difference in the quality or quantity of service rendered by them, which was of the best. Certain it is that the church had from them preaching

of a calibre that a new, young church situated far away from large centers, seldom has, and fortunate was it to have men of deep piety, great consecration, large ability and well trained in matters of church polity, to lay so firm and strong and deep the foundations of which a hundred years afterward it is still reaping the fruits.

After a time it seems to have dawned upon the members of the church that they should do something toward the support of their pastor, and a vote to that effect was taken and the Deacons requested "to circulate a subscription paper among the members for that purpose." There is no record as to the result, but after that, from time to time there are to be found indications that more or less (generally less) monies were gathered for the minister. Later on, regular salaries, beginning with $400 and gradually, very gradually, increased, were paid their pastor.

The charter members of the church were scattered over a large area of country, some in the very south of the town, some in the west part, now Oakland, some at the Ten Lots, now Oakland Heights, some at the Ridge, or the back part of Fairfield. This necessitated the church holding its meetings around in different localities, in school houses or private homes. Therefore soon after its organization it voted to hold the church conference "alternately at the Pastor's home and in the school house in the west part of the town." Evidently this was not altogether satisfactory, for

afterward it was decided to hold the monthly conferences in June and October at the Ten Lots, for August and January at the Ridge. The Communion service was first held "one-third of the time at the West part of the town and the other two-thirds at the Village."

After several years of this (Jan. 15, 1831) twenty-two asked and were given permission to form a church by themselves in the country back of Fairfield. This organization, however, was not able to keep up a separate existence, and in the course of a few years (seven) became extinct, several of the members in time finding their way back to the Waterville church.

But notice that in less than twelve years and a half, the Waterville church has grown sufficiently in numbers and strength to send off another church more in numbers than it itself consisted of when formed. A few days after its twenty-sixth anniversary (August 1844) forty-four members were dismissed to form still another church, that of West Waterville. This venture was more successful, and the Mother Church looks with pride and thanksgiving as it sees it still growing and doing the will and work of the Great Head of the Church.

July 15, 1820, nearly two years after the church was formed, the church clerk made the following entry: "Church met in Conference at school house near Deacon Webb's. Brother Holton prayed—members related their exercises. George D. Boardman related his Christian experience and presented himself as a

candidate for church membership. Voted that he, after having submitted to the ordinance of baptism and after having subscribed to our Articles, be received as a member of the church," and a note entered the next day, mentions his baptism and reception into the church.

Calvin Holton who offered prayer was also a student of the college. He became the second missionary from the church and college, and the first to give his life, dying at Monrovia, Africa, after a very few months of service.

Mr. Boardman was at that time a student in the college and was one of the first two who graduated from it. Little the church knew the tremendous importance of that act and that day. Little did they suspect that they were taking in at that time, a man who, though his life would be short, would make a wonderful impress on heathendom. There is left to remind Waterville of him and his great work, the "Boardman Willows" back of the college buildings. Old and nearly ready to die, they are being replaced by young trees, by the college classes of today, to keep green in college and church the memory of one of their great men.

Boardman soon took a more and more active part in church affairs, was put upon important committees, and before long was chosen Junior Ruling Elder. Later the church gave him license to preach. During his college course and later while for a short time he was tutor at his Alma Mater, a growing conviction was his

that he must give himself to the Foreign Mission work, and at last it culminated in his resigning his position as Tutor, and as soon as practicable making ready to leave for foreign parts. Early in January of 1825 at the church conference, arrangements were made for his ordination at North Yarmouth. There had been quite a question as to the best place for holding this service and North Yarmouth had finally been chosen with the hope that such a service with such a purpose, would be a strong influence toward a missionary spirit in that community from which his father had resigned the pastorate only nine years before, and where he, himself, had spent quite a part of his boyhood. Feb. 16, 1825, the ordination services were held, Dr. Chaplin preaching the sermon from the text—"I will go in the strength of the Lord," (Psa. 71:16), the theme of the discourse being, "The suitableness of a spirit of entire dependence on God in a missionary to the heathen."

In the audience that day was the young lady to whom Mr. Boardman was engaged, Miss Sarah B. Hall of Salem, Mass., who afterward was married to him, went with him to Burma, entering into his labors, sharing his privations, nursing him in his last sickness, and who is due time married Dr. Adoniram Judson. In July of the same year 1825, he was given a letter of dismission to a church in Calcutta or to such other church of India as he might wish to join.

This is not the time or place to tell the rest of Boardman's life and work, profitable as it might be and de-

lightful as it surely would be, but his mission to the Karens, the wild hill tribes of Burma, has become one of the greatest in the entire eastern world. Scores of thousands of natives have been transformed by it, and they and the hundreds of self-supporting churches, the schools and the hospitals of the Karen Mission are memorial to the student of the little college at Waterville and the church into which he was baptized. The Baptist church of Waterville should be profoundly thankful that such a man, such a missionary, has been baptized into her communion, left the influence of his life to the people of her charge, and gone forth to missions and the world from her fold.

Presents came, encouraging the young church. Three months after its formation, in church meeting they are thanking the Salem, Mass., church for two baptizing robes,—the next January they vote thanks to Mrs. Prudence Farwell of Cambridge, Mass., for the "elegant set of Communion furniture we understand she has had the goodness to send us, and that our grateful acknowledgments be presented to her for the same." Again, at another conference they vote thanks to Lincoln and Edmonds of Boston "for the neat and very valuable copy of the Holy Scriptures which they have pleased to present us." These last, about two years later, presented also "an elegant copy of Winchell's Watts (the hymnbook of those days). Later still, a fine pulpit Bible was presented to the church by Mrs. Susan E. Parker of Boston. This was accepted and

thanks for it voted Nov. 1, 1834. And then again, still another pulpit Bible was a Christmas gift in 1870. Those earlier gifts must have meant much to the new, struggling church.

While the newly organized church was patiently holding its meetings here and there in different private houses or schoolhouses, called by the irreverent "God's barns," wherever at the time it best served its purpose, now and then it suited its convenience to use the meeting house in which the recognition services had been held. Mrs. Chaplin's description of it has already been given. Her son, Dr. Jeremiah Chaplin, Junior, long after, writing of the first College Commencement, says, "The grand festival was to be held in the so-called meeting house that belonged to nobody in particular, open to all orthodoxies, and all heterodoxies." Another says, "occasional meetings were held in the townhouse, the place of assembly on all public occasions, on the bare timbers of whose unfinished interior swallows built their nests, affording to the church-going children of those days an object of more interest than often falls to their lot in modern churches."

This moving from place to place and having no church home of its own was, most decidedly, anything but conducive to the best interests of the little church. No wonder, then, that it was deemed necessary and advisable to have a church building of its own. To accomplish this a "legally constituted society," the "Baptist Society in Waterville," was formed in 1824

and continued until December 1901 when the church was incorporated. This included not only the male members of the church but also those of the congregation whom they voted into membership. This Baptist Society evidently had charge of all secular business of the church. Its by-laws required legal notice to be posted on the principal outer door of the Baptist Meeting House, which should contain a statement of the matters to be acted on. The call for the meeting was to be made on warrant, as by law provided for the calling of town meetings, and return should be made to the magistrate who issued the warrant. This method was faithfully observed, down to the time of the call for the meeting for the incorporation of the church.

The first work of this Baptist Society was making plans, getting monies, etc., for a meeting house. One writes thus of it: "Dr. Chaplin was the moving spirit of reform of every kind. He was inseparably connected with all the religious and educational improvements of the time. Looking around, he saw we needed a House of Worship, and we must have one. No sooner was that thought conceived than he bent his energies for its accomplishment. He had rare talent for soliciting funds. Perseverance marked all his doings. Fidelity to stern principles of what he thought was right was characteristic of the saintly man. He found a few friends who aided him with funds and all the people gave something. Even the children were happy to give him coppers to get a kind look from him."

Much of the money needed was raised by the sale of pews as was the custom of the time. The foundation of the house cost $100 and a pew, worth $125. The contract for building was closed at $3,375. "The house was built, under Dr. Chaplin's superintending care, large, convenient for the various purposes of the time, for the worship of God and to hold Commencements in," and when done was considered the "finest building in this part of the country." "It had the old-time lofty pulpit and high-backed pews, and a gallery on three sides, which in modified form still remains."

Dr. Wm. Mathews writes concerning his memories of the old church: "Shall I ever forget the day when the last nail was driven, the last touch of paint added to the church in the memorable year 1826? How proud Waterville boys felt of the 'bright consummate flower' of architecture, as we regarded it, and how especially did we admire the steeple, and boast of the weather cock. What an awful sanctity, to my boyish fancy, invested the tall, spectral form of Dr. Chaplin as he preached from the lofty pulpit. How long and wearily I wondered when the big book, from which he seemed to be reading, would, if *ever,* shut up! What impressive sermons I heard in the old church, when older, from Henry K. Green, Rufus Babcock, S. F. Smith, J. T. Champlin, and others whom I have not space to name."

This new meeting house it was, that was dedicated December 6, 1826, "to the service and worship of Al-

mighty God by appropriate services, consisting of singing, prayer and sermon by Dr. Chapin," then pastor. "Dedication Day was a great day to Dr. Chaplin. I remember seeing him stretch forth his long arms in a fervent prayer which even Solomon couldn't have improved." "As to location, size, plan, adaption to serve public worship and for school and college anniversaries, it has proved to be permanently admirable and bears emphatic witness to the sagacity of the leaders of the Baptist society of that day." Even after the church is built the records run, "Church met at the hall in the Wood's House—Church met in conference at the Brick Schoolhouse," or, at Dr. Chapin's or at Brother Scammon's. This occasions surprise until it is discovered that the new Meeting House cannot be heated, for it was not until six years after it was built that stoves were put into it, and then they were placed in the vestibule.

Ten years after the Meeting House was built, a vestry was erected. Dr. S. F. Smith, then the pastor of the church and church clerk, makes this entry between the records for the years 1836 and 1837: "Religious services held for the first time in the vestry of the Baptist Church, built on land at the north side of the Meeting House, on Sabbath evening, December 4th, 1836, consisting of singing, prayers, and extempore address by the pastor. The vestry was built by subscription, one brother, Samuel Redington, giving the greatest proportion, $400."

After Dr. Chapin left college, church and town, the first pastor from out of the community was called and promised the munificent salary of four hundred dollars a year. Mr. Harvey Fittz, while studying at Newton, had been preaching as a candidate several weeks, and on being called and accepting, he went back to finish his studies. The church felt themselves unable to pay all his salary without help and sent by him a letter to the Massachusetts Baptist Missionary Society, asking for a grant of $100. After speaking of the call they had given Mr. Fittz, the letter goes on to say: "Our number is not great and most of us are in very moderate circumstances. We have within two or three years built a meeting house at an expense of between three and four thousand dollars without any assistance except what was obtained from this vicinity. Some of us have recently subscribed to an academy intended to be auxiliary to the college established here. With the assistance of certain individuals in this place who are not of our number, we have raised by subscription a little rising of $300. More we cannot raise without subjecting ourselves to embarrassments from which as Christians and as men we ought to be free." They then ask for $100. Again quoting: "This sum added to what we have raised, in this place, would make our intended pastor comfortable, and enable him, without the distraction of worldly cares, to devote himself to the important work to which he is called. Fathers and brethren, will you not assist us? We hope you will.

You may be sure that Waterville is an important stand —the most important in the state of Maine. To give it up would be highly injurious to the college and to the Baptist interest throughout the state. Indeed, we cannot think of giving it up, and if you will assist us this once, we will do the best we can to maintain it hereafter without your aid.

"By order and in behalf of the church.

"JOHN C. JEWETT, Clerk."

Of course they received the hundred dollars, the first and last aid the Waterville church has asked or received, and many times that amount have they since paid the various societies for helping other needy churches, passing on to others the help obtained when in need themselves.

Mr. Fittz, in some reminiscences of his Waterville pastorate says: "I was ordained October 7, 1829, Dr. Ripley preaching the sermon. His travelling expenses from Newton to Waterville were an even $20.00. Though my call was reported to me as unanimous, I found a Brother Mendall, the richest and one of the most important members of the church, would not be pleased anyway. I was too starched up and learned for him. But Dr. Chaplin said he must be won, and so while he resolved he would not like me, I resolved he should. I took Mrs. Fittz and Miss Dodge, the sister of the lady with whom we boarded, and went to see Brother Mendall. I found him putting a load of potatoes into the cellar. I talked to him kindly but he

gave me to understand that it was a very busy time with him and that persons that had to work for a living could not stand around with gloves on and dressed in Sunday clothes. After conducting the women into the house and introducing them, I returned and asked Brother Mendall if I could put my horse into the barn as it was somewhat windy. He replied somewhat gruffly that he should not forbid me, and drove back to the potato field. Soon I followed him and having found a hoe, went to digging potatoes in the row next to him. At first he seemed a little disturbed and dug fast. Soon I learned that he came from Massachusetts and drew from him a portion of his history, in relating which he slacked up a little. Then I drew from him his religious experience and soon the tears started and he seemed to be in no hurry. At length he said, 'It is too bad for you to be here at work, you will get your clothes dirty and blister your hands.' I assured him that I was brought up to work and dirt or blister would do little harm. But said he, 'Go up, I will come soon, there is no need to hurry.' But I kept on digging till he gave some directions to his help and started for the house, taking me with him. We had a delightful time, and from that time he was a great friend to me and my wife."

An odd custom of those days was that a young minister should give a present to the first couple he married. In the case of Mr. Fittz, it happened that his first couple was Dr. and Mrs. Plaisted, the father and

mother of Miss Florence Plaisted, and she now has in her possession a shell comb, which he gave her mother for a wedding present.

Mr. Fittz stayed with the church only a little over one year, but that was a year of blessing. A revival sprang up, "beginning as has many another at the Ten Lots," from which ten persons united with the church, seven of them members of the Bates families, who formed a strong corps of helpers, and whose relatives and descendants are some of them now in the church and hold still the same high ideals as those of that time. After several other short pastorates, Mr. Fittz became Secretary of the Massachusetts Baptist Convention and did a fine and helpful work for thirty-five years, until his death in 1878.

July 10, 1831, it was voted to invite Rev. Henry K. Greene to become the pastor of the church at six hundred dollars salary. He accepted and was installed October 5, 1831. About that time there was a custom among churches of holding meetings, lasting, usually, four days. These were called Protracted Meetings. In the reminiscences written for the Zion's Advocate by Rev. L. C. Stevens, the following is quoted:

"From the first holding of Protracted Meetings by Baptist churches in 1829, there was a wide popular impression that God would certainly bless them. But there was also this wonderful fact, which for several years appeared in most instances; where one of them was appointed, the church in all its members, gave

attention to it, humbled herself before God, and in agonizing cries, plead for the outpouring of the Holy Spirit. The pastor where the meeting was to be held, for assistance, usually invited all neighboring pastors. Then a prayer meeting and a sermon were had in the forenoon, afternoon, and evening. Such a meeting was held in Waterville, in the spring of 1832. The pastor, Rev. Henry K. Greene, was assisted by Rev. T. B. Ripley of Bangor and the Faculty and students of the college. 'A glorious harvest of souls was gathered.'" In regard to it, Mr. Stevens goes on to say: "At that time I had never seen anything so wonderful. To my young heart it seemed like Heaven come down to earth to win souls for the Redeemer's crown."

Of this interesting time it is a sad fact, that only this short summary remains in the church records—"The records are wanting from July 16, 1831, to September, 1832. During this time the following are the most important events which took place relative to the church:

"1st. The invitation to the pastorship accepted by Rev. Henry K. Greene.

"2nd. Soon after which six or seven persons were baptized by him and added to the church.

"3rd. The installation on October 5, 1831, followed up by a number of meetings and protracted meetings which resulted through divine good in the awakening of many of the church and conviction of sinners.

"4th. There were frequent instances of baptisms

through the season until about forty were added to the church."

Mr. Greene resigned August 17, 1833, and it was not until January 1, 1834, that the church had its next pastor. On that day Mr. Samuel Francis Smith assumed the cares and responsibilities of the pastoral office. He was a young man, out of the Seminary only a year and a half which he had passed as editor of a Missionary Magazine. February 12, 1834, he was ordained here in Waterville, President Babcock preaching the sermon. From his "Personal Recollections" some extracts are given. "It was the custom of the period for the town clerk, immediately before the beginning of the service on Sabbath morning to stand up and announce from his pew the names of persons intending marriage. Mr. Isaac Redington used to fulfill this duty. Within one year after my settlement, the method of publishing the banns of matrimony was changed, the announcements being nailed upon the church door. There was no church bell till some years after my ordination. I found the congregation peculiar, being made up of three elements,—the college, the village people, and the families from the farms in different directions for five miles. My first sermon after my ordination was from the text—'Then said I, Ah, Lord, God, behold I cannot speak for I am a child.' (Jer. 1:6.) Those were the days of Protracted Meetings and one was held by the church in 1834. Rev. Dr. Tappan of Augusta, preached several times most ac-

ceptably. Father Sewall, Home Missionary in Maine, gave us useful help. (Both were Congregationalists.) I remember one season of about sixteen weeks, during which it did not occur to us that we were living in the midst of a revival, but souls, averaging one every week, entered into the Kingdom of God." In 1838 there was also a season of deep religious interest, "which had its origin in the families at the Ten Lots and thence extended to other parts of the town. Personal religion was the general and absorbing topic of thought and conversation. The college shared fully in the work and its results. The singing of familiar hymns had a large place in the social services, especially at the Ten Lots. There was no visible excitement, there were no sensational discourses. The spirit spoke with his still, small voice and human hearts were tender to hear and obey. Attempts were made only to enlist conscience on the side of God and the truth." He speaks of a Sabbath in the early summer when thirty-five received the hand of fellowship. His ministry continued eight years, during which 170 were received into the church, nearly all by baptism. Among them were men and women of high standing and large influence, names still familiar. At one of the church meetings S. F. Smith makes this entry in the church records: "Conversation was held on the subject of the brethren and sisters sitting together promiscuously at the communion table, instead of sitting separately, as has formerly been the case. The general voice was in favor of promiscuous sitting, although no vote was taken on the subject."

Dr. Smith's daughter, Mrs. Morton, has written a short sketch of his life which is very interesting. Parts of it follow:

"At 17 years of age he entered Harvard College, becoming a member of the famous class of 1829, having for classmates Oliver Wendell Holmes, James Freeman Clarke, Rev. Samuel J. May and others of world-wide reputation. The members of this class were devotedly attached to one another and they kept up their annual class suppers until they became old men. It was for one of these suppers that Dr. Holmes wrote his famous hymn 'The Boys,' the stanza referring to my father being

" 'There's a nice fellow of excellent pith,
Fate tried to conceal him by naming him Smith;
But he shouted a song for the brave and the free—
Just read on his medal, My country of thee.'

"Soon after leaving college he decided to be a minister and entered Andover Theological Seminary in 1829. Among the letters that I treasure most are a number, written to his mother and sister while he was a student of divinity there. Penned before the invention of envelopes, yellow with age, they look very quaint and queer with their wafer sealing and costing 10 cents from Andover to Boston. In the month of February, 1832, he composed the poem that made him famous, 'My Country, 'tis of thee.' " Here is a description of his writing it in his own words: "I was poring over a German book of patriotic songs, which Dr. Lowell

Mason had sent me to translate, when I came upon one with a tune of great simplicity. I hummed it over and was struck with the ease with which the accompanying German words fell to its music. I saw it was a patriotic song; while I was thinking of translating it, I felt an impulse to write an American patriotic hymn. I reached my hand for a bit of waste paper, and taking up my quill pen, wrote the four verses in half an hour. I sent it with some translations of German songs to Lowell Mason, and next I knew of it was when I was told it was sung by the Sunday School children at Park Street Church at the following 4th of July celebration."

It is interesting to know that Edward Everett Hale was one of the children present on that occasion, and a pleasant coincidence was the passing of the church at that time by the maiden who afterward became his wife. She heard the singing and admired the tune of a certain song, but did not know that the words were written by him who was to be her life partner. Congressman Long says, "were we to use the quaint language of ancient scripture, we should say that an angel came down from heaven and breathed upon his lips, or that a vision came to him, and the Lord in visible form stood before him and bade him write on tablets of stone." The second singing of this wonderful hymn was at a picnic of children of the Sunday School of the Waterville Baptist Church, according to one of the church who lately has left us for the heavenly mansions.

Again quoting Mrs. Morton—"He wrote other hymns

scarcely less famous while in Andover, the one perhaps most widely known and sung being his missionary hymn 'The Morning Light is Breaking.'

"His hymns, in part, have been translated into foreign languages, and when in his old age he visited the missionary stations of India and Burmah he heard them sung by the native Christians in their own languages. At about the time he was at Andover he became profoundly interested in the cause of foreign missions and during his whole life he gave largely of his time and means for the furtherance of its interests."

In 1834 he married Mary White Smith of Haverhill, granddaughter of Rev. Hezekiah Smith, a chaplain in the Revolutionary war. Chaplain Smith, born in Hampstead, L. I., April 21, 1737, baptized by Rev. John Gano, and educated at Princeton, immediately on his graduation undertook an evangelistic tour through the southern provinces. It is matter of interest that he was ordained as an evangelist in the Charleston church, South Carolina, founded by Rev. William Screven, who for his temerity in establishing a Baptist church at Kittery had, with his church, been driven out, and had found a more congenial atmosphere in the South. In 1767, Chaplain Smith, who was then pastor at Haverhill, made a missionary tour in western Maine, and in 1768 he organized a Baptist church at Gorham, and a few days afterward a Baptist church in Berwick, which is now the oldest Baptist church in the state.

This granddaughter of the Chaplain, who became the wife of our most noted pastor, was a woman of education and refinement as well as of social position, well qualified to be the companion and advisor of a man of his literary attainments, to whom she became a most effective helper.

"While engaged as pastor of the church in Waterville, Mr. Smith also performed the duties of Professor of Modern Languages in Waterville College. His work both as pastor and as professor was highly appreciated, but his heart and his convictions drew him toward the scenes of his early life and in 1842 he accepted a call to the pastorate of the Baptist church in Newton Centre, Mass. Although he resigned that office in 1854, he made Newton Centre his home the rest of his life, devoting his time to teaching and literary pursuits and preaching as he had opportunity.

"He read easily in twelve or thirteen languages and when he visited me the year he was 85 he brought with him a Russian grammar, which he mastered sufficiently to enable him to read in the Russian Bible. 'O, it is so delightful,' he remarked to me, 'to tackle a new language. I just love to do it.'

"He published several books, besides editing a number more. In connection with Dr. Baron Stow of Boston, he compiled The Psalmist, considered one of the best of modern hymnals, which held its place in Baptist churches, North and South, for thirty-five years without a rival. He was the author of 150 hymns, as

was said of him in loving reverence, 'He being dead will continue to speak in songs and hymns and spiritual songs till the praises of the church on earth shall be lost in the transporting hallelujahs of the church triumphant in heaven.'

"He was a true minister. Sometimes his family would grudge the time he would spend on some tedious visitor, when we knew how precious his time was; but we were always rebuked for our impatience and made to understand something of the beautiful spirit that seeketh not its own. The keynote of his life was love of service, however given."

It was Saturday, the 16th of November, 1895, that he died, suddenly in a train, in which he was going to a nearby town to preach the next day. Dr. Smith was a friend of the father and mother of a later pastor of the Waterville church, Dr. Phelps, and died just a week before Dr. Phelps, Sr., who was never told of it. Madam Phelps speaking at one time to Dr. Smith "of the blessedness of the next life," he replied, "Yes, but I have found *this* life very pleasant." Dr. Phelps wrote a poem for the golden wedding of Dr. and Mrs. Smith and Dr. Smith wrote a poem for Dr. Phelps' 70th anniversary.

Dr. Smith's son, Daniel Appleton White Smith, was born here in Waterville and married the sister-in-law of a later pastor of the church, Dr. W. H. Spencer. He entered Waterville College at fourteen "and expressed disappointment that the entrance examinations

were so easy." After a year here he went to Harvard and graduated there. His theological education was gotten at Newton and it was there he was ordained as missionary to Burmah. At his examination before the ordaining council one of the ministers asked him how he was led to devote his life to the mission cause. He replied, "My father's missionary concerts made me a missionary."

Dr. Smith resigned December 1841, and in the following February Dr. D. N. Sheldon was called and soon came. He had entered Williams College in the Sophomore class and graduated with the valedictory oration in 1830. After finishing his theological course at Newton, he was ordained as a Baptist minister, was married, and sailed for France where he was connected with Baptist Mission work, most of the time in Paris. He seized this opportunity to become acquainted with the best French and German literature. At the end of four years, he returned to America and became pastor of a church in Halifax, Nova Scotia, before coming to Waterville. While pastor here there was a great revival, and he had the privilege of taking into the church sixty-four persons, mostly by baptism. All the time of this revival, he had the efficient help of two of the college professors, Martin B. Anderson, afterward the great founder of Rochester University, and Justin R. Loomis, the eminent mathematician, afterward President of the University of Lewisburg.

Like Dr. Smith, he taught French in college all the

while he was pastor of the church. After eighteen months of service he resigned the pastorate to become President of the College, but still took a very active part in all church affairs, serving often as Moderator of annual meetings, or as chairman of committees, and was always a valued helper. After the resignation of Mr. Crowell in 1851, Dr. Sheldon was approached with the view of again becoming the pastor of the church. The following entry on the church books is found under the date of February 1, 1851—"It was stated to the church by the Committee whose duty it was made to take the preliminary steps in reference to obtaining a pastor, 'that they had had communication with President Sheldon on the subject of again becoming our pastor and that he had declined to entertain the question.' It was, however, strenuously urged by Deacon Stevens and Brother Chick that in order to satisfy certain members of the Society it was necessary to vote a call in form, notwithstanding the certainty that it would be declined—and under these circumstances it was voted to extend to Rev. D. N. Sheldon a call to become the pastor of this church." All efforts to secure his services, however, were unavailing. After he left the presidency of the college Dr. Sheldon went to Bath as pastor of the Baptist Church there. It was while he was there that he changed his views and became a Unitarian. He then became pastor of the Unitarian church in Bath, but soon left to come back to Waterville and founded the Unitarian church here

in 1863. From this time to his death in 1889 he lived in Waterville.

Mr. J. C. Stockbridge, who next came in response to the call of the church, in his reminiscences written long after says: "In the spring of 1844, a few months previous to my graduation from Newton Theological Institution, I received an invitation, written, I think, by Professor Loomis of the college, to supply the pulpit of the church for a Sabbath or two. There was no difficulty in understanding what was the meaning of this invitation. The church was without a pastor and was seeking one. I knew very well that I went as a candidate to fill the place made vacant by the resignation of Rev. D. N. Sheldon. It was not long after my return to my studies at Newton that I was invited to become pastor of the church. With sincere diffidence and distrust to meet the responsibilities connected with the pastorate of a church occupying so peculiar and so important a position as this church held among the churches of the denomination in Maine, I finally decided to accept the call. I commenced my labors in September 1844, and had all reason to be deeply grateful for the gracious reception I met from all classes, not only among my own people, but from the citizens of the town, of all denominations. On the 14th of November, 1844, I was married and brought my wife to the beautiful village. In due time, we had our own home, which we aimed, and I think, with success, to make the seat and center of a generous Christian hos-

pitality. The ordination was arranged to take place on the 8th of January, 1845. It was decided that as the services of Professor Loomis were in demand among destitute churches, he should be ordained with me and so be qualified to administer the ordinances. The sermon was preached by Rev. Jeremiah Chaplin, Jr., son of the first President of the college and then pastor of the First Baptist church in Bangor. I was called to minister to a congregation in many respects unique and unlike any other Baptist congregation in the state. In it there were, if my memory is not at fault, more than twenty educated and professional men and between sixty and seventy college and other students. Besides these, there were a goodly number of men and women, all of whom might be reasonably supposed to have been good judges of preaching. There was no alternative for me but to gird myself for hard intellectual work. For a young man to prepare two fully written sermons every week besides faithfully attending to all the parochial and other work devolving on him, was to make a heavy draft on his nervous resources. The strain continued for three years and I came to the conclusion that I owed it to the church and to myself to make a change. The history of the church since the fall of 1847 when I closed my ministry, I have always followed with a peculiar interest."

It was while Mr. Stockbridge was pastor of the church that Dr. Adoniram Judson visited Waterville. In regard to this visit, Mr. Stockbridge says: "Dr.

Judson reached Waterville the 10th or 11th of April, 1846, and was at first the guest of President Sheldon, and then mine. The weather was cold, snow being still on the ground. Outwardly it was not a very propitious climate for one who had spent so many years in the East, and who had but recently come from the "Sunny South." Warm hearts, however, welcomed him to houses and firesides. In visiting Maine Dr. Judson had two special objects in view. He wanted to be brought in direct contact with the students of Waterville College, if peradventure he might speak some words which would arouse thought and inquiry about the sphere of their future toil in the vineyard of the Lord, whether it should be at home or abroad. And then he longed to look upon the early home, and exchange greetings with the surviving relatives and friends of the sainted Boardman, once the beloved husband of her whom, as his own tenderly beloved wife, he had early in the September previous laid away in 'a beautiful shady spot' in the cemetery on the lone island of St. Helena. One little incident, I recall, which took place in the sitting-room of my own house. As I have intimated, the weather was chilly, and we had a blazing fire in the open fire-place. I have the impression that it was the first of its kind he had seen since his return to his native country. For a time he eyed the unwonted spectacle of a bright, wood fire with evident pleasure, and then turning to a member of the family, said, 'Will you tell me the name of those things

on which the sticks of wood are resting in the fireplace? I have never seen a pair since I took my sojourn in Burmah, and really have forgotten what you call them.' The reply was, 'Those are andirons.' The word andirons had completely escaped his recollection.

"I have before me as I write the sermon which I preached April 12, 1846, Dr. Judson being one of my hearers. It is venerable with age and of the traditionally sermonic yellow in hue. The text was 'Marvel not that I said unto you, ye must be born again.' I was then a young minister, having been ordained a little more than a year. Perhaps it may not be considered strange if I were a little embarrassed by the thought that I was to preach in the presence of one so honored for great talents, and so venerated for the work he had done. But I tried to remember that I was Christ's servant, and that if I preached the true word of my Master, the service would be as acceptable to my missionary listener as to any member of my own flock. It is not for me to repeat the kind, and I must believe, the perfectly sincere language of commendation of my sermon, to which he gave utterance. It was certainly a word of good cheer and encouragement to which he gave expression. It was my good fortune to be the companion of Dr. Judson in the visit he made to the relatives of George Dana Boardman. I recall many of the incidents connected with that ride, in a sleigh, I think it was—our conversation on all sorts of subjects, the perfectly simple and artless manner of

my companion—our talks about books, etc., and I especially remember how he gave utterance to the shrinking he felt in view of the public and demonstrative way in which he had been received by the Christian people of this country. It was not to his taste, and was a thing that he submitted to, rather than courted, or was pleased with."

"Mr. Stockbridge was a man of fine presence, scholarly, genial and courteous, and after leaving Waterville (he resigned and his resignation was accepted in August 1847) held important pastorates and other positions of influence."

Rev. Wm. Crowell came next. He did not stay two years, and very few united with the church while he did stay. "He was earnest, scholarly and able, but less fitted to be a pastor than an editor, which he was before he came to Waterville," and when he left, he went to St. Louis where he became editor of the Western Watchman.

Saturday, November 8, 1851, "Agreeably to the vote of the last meeting, the brethren and sisters assembled for special prayer that God would guide us in reference to the choice of a pastor. After some time spent in this way it was voted *unanimously* to extend to Rev. N. M. Wood of Bloomfield an invitation to become the pastor of this church."

This was preceded by another entry November 1, 1851—"The chairman of the committee on the supply of the pulpit after some preliminary statements tend-

ing to show the difficulty of securing a suitable man as pastor, expressed himself favorably in reference to an effort to obtain Rev. N. M. Wood of Bloomfield (Skowhegan) as pastor. It was at length voted to appoint next Saturday afternoon as the time for a meeting of the church for special prayer for divine guidance in this matter and for ultimate action in reference to Brother Wood."

Thus the record and thus they did when Dr. Sheldon refused their second call.

The call was accepted and Mr. Wood began his work, January 1, 1852, and served the church eight years. Already he had won recognition as among the ablest ministers of the state, was prominent in all denominational work, and served as President of the State Convention. "His preaching was clear, strong, direct, scriptural. Profoundly in earnest, he urged with tremendous emphasis, at once, the terrors and the mercies of the Lord, while his known downright integrity mightily reinforced his words. Around him as a leader, the strong forces of the church rallied and wrought with a will. His unique personality and his remarkable sermons are still remembered by citizens of Waterville." In the History of Waterville, Mrs. Martha Baker Dunn, writing of the Shakespearean Club which was formed about 1852, mentioning Mr. Wood, says, "It is related of Rev. Mr. Wood, at that time pastor of the Baptist church, a man of strict tenets and naturally lugubrious cast of countenance,

that he not only excelled but delighted in the representation of comic parts and did not hesitate to join in a jovial song when his assumed character demanded it."

The years 1852 and 1858 saw powerful revivals. In the first of these Hattie Mayo was baptized, who was living at the time of the church centennial.

Not long after Mr. Wood came to the church, this preamble and resolution was offered at a conference meeting by Dr. Champlin, then Professor in the college and afterward President: "Whereas it has been observed that there has been a departure from former days with regard to the attitude during prayer: Resolved that it is the sense of this meeting that a standing position is most becoming during prayer, and that the congregation be requested to take this position during this service." A week later the resolution was adopted.

Mr. Wood received 135 into the church while he was pastor.

It was just before the Civil War that Dr. George Dana Boardman Pepper came to the church. Dr. Pepper, whom the church loved and reverenced, they felt belonged to them in a peculiar sense, for (with less than 20 years absence) from 1860 to the time of his death in 1913, he lived and worked among them. Dr. Pepper was a man of rare ability, of friendliness that was irresistible and a delicate humor and wit which made him a welcome visitor wherever he went.

Much of the following concerning Dr. Pepper has been taken from the Biographical Sketch of his son-in-law, Dr. Frederic M. Padelford.

"In February, 1860, he had spent three weeks with the First Baptist church in Waterville, and before the expiration of the visit had been invited to accept the pastorate. He refused to decide the matter before graduation. It was then voted that the position be kept open until summer in the hope that he would accept. 'Town and college are united upon you with singular and happy unanimity,' wrote President Champlin, chairman of the Committee. For his part the young divine made a careful study of the leaders of the church. In the summer he accepted the call and entered upon the pastorate in the autumn, being ordained on September 6, 1860, Dr. Alvah Hovey, for very many years a close friend of Dr. Pepper's, preaching the ordination sermon. He entered upon his work with an ardor almost feverish, and with a young man's overwhelming sense of its gravity. 'The prayer meetings are a little too cold; I feel very anxious about them. It seems to me they *must* be improved. The atmosphere of a literary institution is apt to chill social prayer meetings of this sort, but God is mighty enough to warm everything and break down everything.' His pastoral work was marked by that fine sense of personal rights that ever characterized the man; 'I do not make a practice of forcing religious, and especially personally religious, conversation upon those whom I meet. If opportunity

presents I avail myself of it. Medicine loathed does little good. I can do better to get acquainted, learn characters, histories, opinions, events, and thus when interest is awakened, it may be religiously directed. There is a just horror in most minds of official, perfunctory love and its manifestations.'

"On Thanksgiving Day, 1860, he was married to Annie Grassie of Bolton, the sister of his chum, herself a graduate of Mount Holyoke." And what a rare couple they were! In ability, wit, appreciation, initiative, she was her husband's peer. Their friendship enriched every life that it touched, their hospitality was a delight and is a tradition.

Mrs. Pepper was by divine right a leading spirit in church, city, state, and missionary circles throughout the East. Her very name brings up a presence that needs no words of eulogy.

Dr. Pepper says of his own work as pastor: "The nation's tremendous struggle for life engrossed much of the thought of both people and pastor, as it did the thought of the whole community and nation. It was felt to be the will of the Master that the great principles of righteousness involved in the Civil War and the immeasurable interests pending, should be emphasized by the pulpit, while the fearful sacrifices made by members of the church and society demanded continual words of encouragement, cheer and consolation. Perhaps this, in part, is the reason why there was no larger increase in the membership of the church in those years. The total additions were fifty-three."

Dr. Pepper's modesty prevented full statement of the work of his pastorate. In the pulpit he was a flaming fire of patriotism, and of the religion of Him who died on the Cross that He might save the world. Every department of the work of the church was made strong, significant, adequate, under very difficult conditions. Under him the church rendered to country a full measure of patriotism and to God a supreme devotion.

"The issues of the Civil War stirred him very deeply and although not physically qualified to serve, he inspired with his patriotism the goodly company of young Colby men who laid aside Horace and Euclid to take up knapsack and rifle. During the winter of 1863-4 he served for six weeks, the regular period for volunteer service, under the Christian Commission in Alexandria, Virginia, doing pastoral work among the soldiers.

His resemblance to Lincoln at that time was so striking that he was frequently mistaken for the President. The resemblance indeed was more than merely physical; they were alike in the beautiful gentleness of character, in their quiet self-possession, in their quaint humor, in the profound simplicity of their lives. Upon the death of the President, Mr. Pepper preached an impassioned sermon. So vivid was the impression made by this sermon that he was asked to preach it again on the occasion of the Lincoln centenary. There needed not the change of sentence or word, so well had he divined the spirit of the great martyr. In early letters

one theme is frequently touched upon that is met again and again in later correspondence—in fact, a theme that never seemed long to be absent from his thoughts —the consciousness of his own spiritual imperfections and the longing for a more complete conformity to Christ. In 1902, he wrote, 'One life nearly gone and I am still so far from Christ.' *So far from Christ!* And yet when six little school boys in Waterville were asked to write, without consultation, the name of the best man they had ever known, they all wrote the name of Dr. Pepper."

August 27, 1865, Dr. Pepper resigned the pastorate, in order to accept an appointment to the professorship of Ecclesiastical History in Newton Theological Seminary, and afterward went to Chester, Pa., to become professor of Systematic Theology in Crozer Seminary. It was from this place that he came to be President of Colby College.

It was some time before a successor to Dr. Pepper was found, Dr. Adam Wilson and others supplying the pulpit and leading the church's activities for the time. February 1867, they called Dr. B. F. Shaw and took this vote, "In case Brother Shaw should not now feel prepared to accept a call to a permanent pastorate, he be invited to commence labor with us immediately, with the understanding that further time be given him for deliberation upon the question of a permanent settlement." Dr. Shaw did just that thing, and very soon began work. Later he accepted the call and for two

and a half years was the beloved pastor of the church. Not being strong, he did not feel able to perform the pastoral duties of the position from which, in great measure, on that account he was excused. He was, probably, one of the most popular pastors the church has had. Dr. Pepper says of him, "Excelling as a strong and winning preacher, he still more excelled in the social meetings by his direct address to the conscience and his sweetly persuasive appeal to the heart." Truly so large was the attendance at these meetings that it became necessary to enlarge the vestry and in his short pastorate sixty-three members were added to the church, forty-three of them by baptism. The salary, also, which until 1852 had been $600, from that time to Dr. Shaw's $800, was now raised to $1200, and the old-time cry of deficit was no longer heard.

Rev. H. R. Mitchell, in loving memory says of him: "With a Christian character ripened by long experience, with a strong mental equipment and development, with a keen, initiative faculty, and with an ardent, sympathetic temperament, he was just the friend and leader whom many young men needed to awaken and develop the best that was in them. He loved young people for their own and his Master's sake. He drew them to him by the manifestation of an interest which was neither professional nor perfunctory, but personal and genuine. He was interested in all that pertained to you, because he was interested in you. He liked to know what you were doing, so that he might help you

in doing the right, in shunning the wrong. He had great delicacy and tact in dealing with people. He saw what was good in them and took pains to let them see that he appreciated it. He praised judiciously and helpfully, not fulsomely, while his severest warnings and reproofs were mollified with tenderness and love."

In August, 1869, Dr. Shaw tendered his resignation and a reluctant church accepted it because he did not deem it best to withdraw it.

Again it became necessary for the church to find a pastor and in November they called Mr. Henry S. Burrage. He accepted and was ordained December 30, 1869. Dr. T. D. Anderson of New York preached the sermon. He had graduated from Brown University in 1861, and entered Newton Theological Institution, but the next year he left to join the army as a private, and in the same regiment "he served as sergeant, second lieutenant, first lieutenant, and captain." He also "served as acting assistant adjutant general on the staff of General Custer and was made major by brevet." After the war he completed his course at Newton, and spent the next two years in Germany studying. Dr. Burrage was a worker. Monday mornings he called his rest time, but the afternoon saw the beginning of his work on the next Sunday's sermon, and all through the week that sermon was in his mind and on his heart. Of course "his preaching was thoughtful and instructive," in the words of Dr. Pepper. One sermon written at the request of Deacon

Stevens, then Superintendent, was the History of the Bible School, thus saving to the church its interesting beginnings, which otherwise probably, by this time, would have been irretrievably lost. He took great interest in the social side of the church work, the standard of which he raised appreciably.

While in Waterville, Pastor Burrage was united in marriage to Miss Caroline Champlin, daughter of President Champlin of Colby College.

On the occasion of the centennial Dr. Burrage wrote: "My ministry in Waterville was so short as not to have been an eventful one—I mean for the church. It was a very eventful one to me, and I look back on it with great joy. The church was in good condition when I came. Dr. Shaw in his short pastorate had done the work of an evangelist, and greatly enlarged the membership of the church. The work then needed was the strengthening of the new members in every helpful way, while at the same time the comforting of the saints was not to be neglected. I tried to be faithful to both. Some repairs in the interior of the church building had been made before I came and a baptistry partly constructed, the baptisms previously having been at the river. It required much urging on my part to get the church to complete the work; but I finally succeeded. The first baptisms were of two Colby students, Barrows and Gurney. The first has only recently died after good service as a minister; the other became a missionary in Assam and translated the whole Bible into the Assamese language.

"At that time religious papers were just beginning to print notes on the Sunday School lessons, and Dr. Shailer, then the editor of the Advocate, wished to have such lessons in his paper. He asked me to prepare them. I did so, and wholly unanticipated by me, this connection with Zion's Advocate led to my leaving Waterville to take the editorship of the paper, Dr. Shailer wishing to throw off this part of his work on account of advancing years. It was a call that I felt I could not refuse, and so my ministry came to an end. But it had been a joyful one to me. I greatly loved the work, and the good people to whom I ministered. All my memories of Waterville are happy ones, and I thank God that I was led thither."

Happy also for himself and for the denomination was his editorship of the Advocate for thirty-two years. He made it one of the most significant papers of the denomination and became more conversant with Baptist history than any other man whom Maine has produced. His "History of the Baptists in Maine" is the final authority for the period which it covers.

Dr. S. P. Merrill was the first white child born in Nebraska Territory and was born there while his father and mother were missionaries to the Otoe Indians and lived among them. His mother had first been a missionary to the Quapow Indians at Baxter Springs, Southern Kansas, and had borne her own expenses. She was a very spiritually minded woman and after she came to Waterville to live, religious conversations

between her and Miss Lizzie Robins, sister of President Robins, who was like minded, were listened to with great interest by one of the young ladies of the congregation, and were in great measure the means of leading her into a religious life and into the church. This was partly done by the ease and naturalness of their talk about such things.

Dr. Merrill traced his lineage from Daniel Merrill, one of the founders of Colby, and through a family of missionary pioneers in the western states. A graduate of Rochester, Dr. Merrill had been the successful pastor at Adams, New York. He was a personal friend of Dr. Robins, the President of Colby College, and was called to the church through his recommendation.

His was most emphatically an evangelistic ministry. Of wonderful energy and great working capacity, he began at once a campaign for new members, starting special meetings immediately. He came to the church January 1, 1874, and before he had been in town two months, he performed his first baptism here. Numerous others followed. The next year he came from his summer home during his vacation to baptize J. Herbert Philbrick, who was going back that week to West Point after a furlough at home. The baptism took place one week day, at the river back of the college buildings, and a special communion service was held on the same evening.

Mr. Merrill was instrumental in bringing Evangelist Earle to town for a series of union meetings held in

the town hall, and later he joined with the Methodists in meetings with the Lynn Praying Band. As a result the membership of the churches in the city was greatly increased.

Mr. Merrill was much interested in a mission work among the French which was in charge of some of the students of the college. On his appeal to the Home Mission Society Dr. J. N. Williams, Superintendent of Baptist Missions among the French in New England, came to Waterville and advised the sending of a man to take charge of the enterprise. Rev. E. Leger was the man sent by the Society. He was of indomitable courage and made light of petty persecutions. Mid all the difficulties of the founding of the Mission Mr. Merrill was a steadfast supporter and secured the cooperation of his church.

Mr. Merrill also was a prime mover in the formation of the church at Fairfield, which was accomplished in 1876 and is now one of the most vigorous and most prosperous church organizations in the state.

It was during his pastorate that the church was radically remodelled.

Among the 144 whom he baptized while he was pastor were the foreign missionary, Dr. John M. Foster of China; Dr. Charles F. Meserve, President of Shaw University, Raleigh, N. C.; and Dr. George W. Smith, son of Professor Samuel K. Smith, who became President of Colgate University, Hamilton, N. Y.; also Colonel Charles L. Phillips of the United States Army,

and Hon. Edwin F. Lyford, son of Professor Lyford, and for many years Judge of the Municipal Court at Springfield, Mass. Deacon and Mrs. George Balentine were received by baptism and Deacon and Mrs. Horace Purinton were received by letter.

On his way to the station when he left Waterville, Mr. Merrill called at the house of his staunch supporter and intimate friend, Deacon John W. Philbrick, saying that as that was the first house he entered when he came to Waterville, he wished it to be the last as he was leaving. After several years of service as Financial Secretary of Rochester Theological Seminary, his health failed and he was told to travel. So with two suitcases, one containing his wardrobe, the other his oil stove, he started out. Where he wished to go, he went, found a room and set up housekeeping, staid there as long as he wished, and went on. In this way he travelled around the world, settling down here and there wherever the fancy took him and staying weeks, or even a winter in some places, and days only in others.

The next pastor was Dr. William H. Spencer, who for twenty years led the church in an all round development of its life. All the different departments of church work, and especially the missionary, were cared for. Dr. Pepper writes, "The statistics suggest the wise, incessant watch-care of our beloved pastor, his faithful, able administration of the Word, his abundant pastoral labors, and his judicious superintendence of all forms and departments of our Christian work."

Dr. Spencer entered Madison University, but when the war broke out he joined the army, became second lieutenant, first lieutenant, captain, and major in the same regiment, lost a leg on the battlefield, and suffered as a prisoner of the war. He finished his college course at Brown and took his theological training at Newton Seminary. He then married Miss Mary E. Stevens, daughter of Rev. E. A. Stevens, D.D., long a missionary in Burma, where she was born, and sister of Rev. E. O. Stevens, also a missionary in Burma. It was Mrs. Spencer's sister whom Dr. D. A. W. Smith married, and they, too, were missionaries. No wonder that when they came to Waterville the missionary interest took a leap. Finding a returned missionary in Mrs. J. W. Philbrick, who had been for some years a missionary in Assam and who had been a great worker in the cause since coming to Waterville, and a few other kindred spirits in the church, together they put new life into that phase of the church work. The vivid touch of personal letters from those in the work, the enthusiasm of those working not alone from the greater and higher reasons, but from personal love and relationship to the missionaries also, the visits of the missionaries themselves on furlough, all this tended to fire the church with some of their enthusiasm and it began to look at such things in some measure through their eyes and imbibe some of their feelings. The missionary meetings took on more interest, were more numerous, and better attended. The monthly missionary con-

cert was made quite a factor too, of the church calendar. Visits from Mrs. Spencer's mother, sister and sister-in-law, Mrs. Stevens, the missionaries, were of great help to the women of the church, as they were all far above the ordinary woman, their sweet and beautiful and yet strong natures, aiding to attract to the missionary meetings those who would not go to meet persons they could enjoy at other times.

A fine singer and a master of music, Dr. Spencer greatly raised the standard of the musical service of the church. During his pastorate the organ, which for 42 years had been "a grateful aid in our service of song," was replaced by an excellent instrument secured at a cost of $2200, and of Dr. Spencer's selection.

The 75th anniversary of the church occurred during Dr. Spencer's pastorate, with an historical address delivered by him.

Among the pleasant features of the occasion was the presence of two former pastors, Dr. J. C. Stockbridge and Dr. B. F. Shaw. A sister of George Dana Boardman, one of the earliest members of the church, was also in the congregation.

The first parsonage of the church was bought just before the coming of Dr. and Mrs. Spencer and they seemed to feel that it belonged to the people, so it was opened for them for all possible purposes and on all possible occasions. Here all were welcome, and strongest influences for good were started that made not only for righteousness, but for the richest, fullest, beauty in

life and character. Mrs. Spencer was a helpmeet indeed, and as one they worked early and late for the advancement of the church. She excelled as a Sunday School teacher and leader in all the work of missions.

Dr. Spencer resigned in 1899 and became pastor of the Bethany church in Skowhegan.

In the autumn of 1899, Dr. Edwin C. Whittemore was called from Damariscotta to the pastorate. He was a graduate of Coburn, Colby, and Newton, and had enjoyed the pastoral leadership and inspiration of Dr. B. F. Shaw and Rev. Theodore F. White in his home church at Dexter. An earnest student and a lover of books, of perfect health and an indomitable worker, he studied not only in the line of his special work, but in history, literature, and sociology. He was the editor of "The Centennial History of Waterville." In historical lines he had written the "History of the Damariscotta Association," "Seventy-five Years of the Maine Baptist Missionary Convention," "Seventy-five Years of Coburn Institute," and "The Churches of Maine" for an extensive history of the State, published in New York. In biography he had written the College Memorial of Professor William Elder and the Convention Memorial of Albert T. Dunn.

During his pastorate Dr. Whittemore served the denomination in the state in many capacities. Since 1892 he has been member and secretary of the Executive Committee of the Maine Baptist Convention. For many years he has been secretary or treasurer of the Maine

Baptist Education Society, also secretary of the Baptist Historical Society since its organization.

Since 1902, he has been a trustee of the Waterville Public Library and chairman of its book committee, also secretary of the Waterville Historical Society.

Mrs. Whittemore has been an ardent church worker. She visited the sick, especially where help was needed. She, going into a house, seemed to know by instinct where to find the needful to accomplish things, or if there were any suspicion that there would be a lack of these, from her own home she would take the necessary food or medicine or whatever she might expect to want, and she always brought cheer wherever she went.

As a Sunday School worker she was remarkably successful in building up the school in which for many years she was associate superintendent with Deacon Horace Purinton. For several years she was the leader of the Junior Christian Endeavor Society, which, sometimes one hundred strong, she met every Sunday afternoon. Many strong Christian workers began their service in this Society.

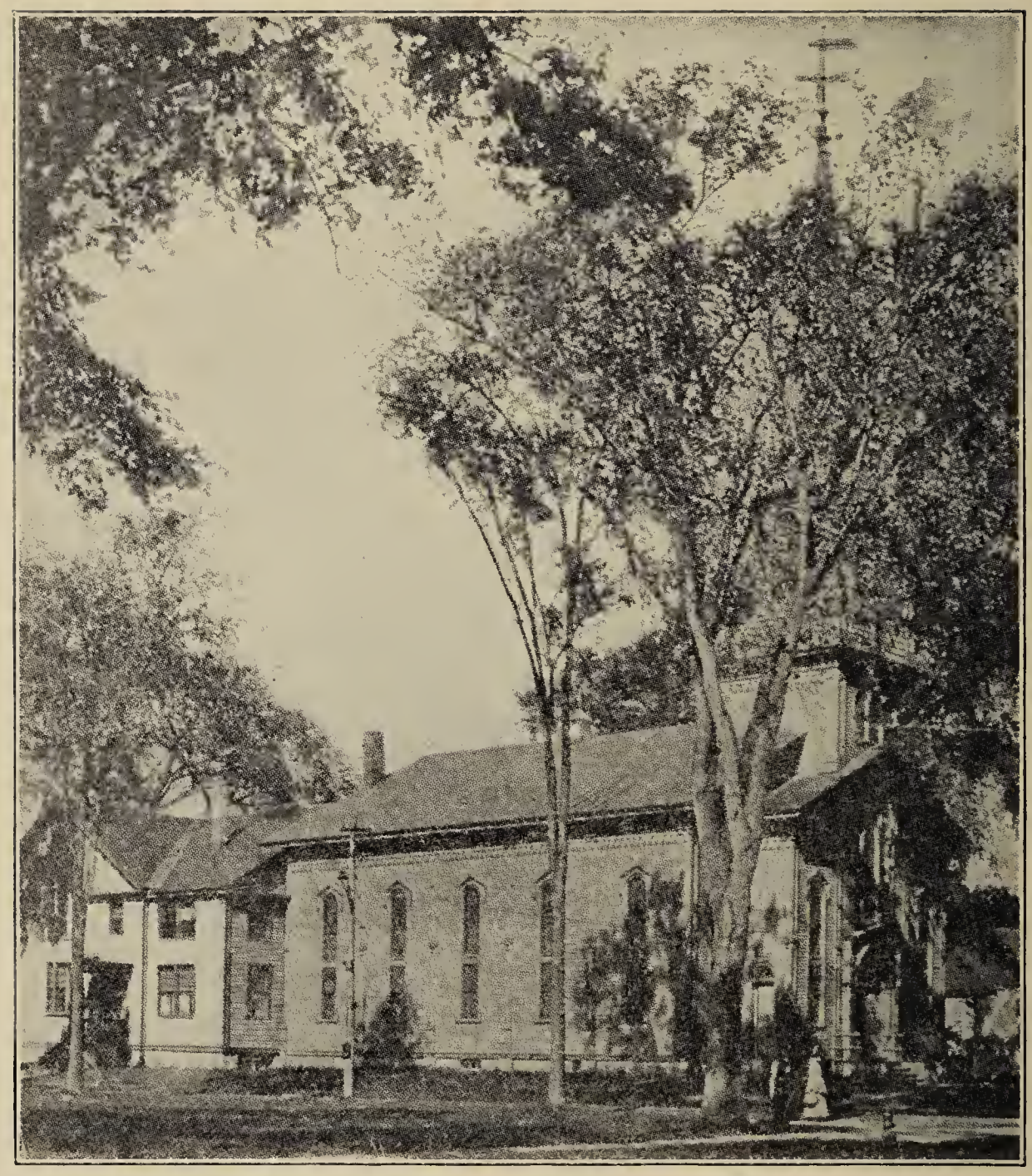
As a pastor, Dr. Whittemore's work was quiet, unassuming, efficient. He always seemed to know where he was needed and when. As long as one of the church was prosperous, happy and all things normal, he might see his pastor only at rare intervals, but let reverse or trouble or sorrow come to such a one and his pastor was immediately there to advise, help or sympathize. Indeed, his sympathy was one of his very strong points.

Entering into a house where the grim messenger had preceded him, he could touch with healing words. The sorrow was not quite so tense, the trouble not quite so heavy, the reverse was not quite so hard to bear after his coming.

At a funeral, he always knew just the right word,—mourners were always comforted, friends were always satisfied. The fourteen years of his ministry were fourteen good years, fourteen years of quiet and hard work and development for the church and of the church. During the period 269 persons were received by baptism and the benevolences of the church showed a large increase. The church was incorporated. The parsonage was sold and another bought, which in turn was sold at very advantageous terms, netting a considerable sum for the enlargement of the chapel. The church on the Plains profited much by his advice and sympathetic aid.

In December, 1913, Dr. Whittemore was asked to solicit money for Colby's fitting schools, especially Coburn, which desperately needed funds, and he was considered *the* man for the work. For this he left the pastorate, but not the church nor the city, for during the years of his work for the fitting schools and as Director of the New World Movement in Maine, he has resided in Waterville and Mrs. Whittemore has found a broadening field of activity in work for missions.

Dr. Arthur S. Phelps became pastor on the first Sun-



day of September, 1914. Some time before he had preached here and had received from the church an enthusiastic call. This was not accepted at the time, but later, the church feeling that it could not be refused, the call was accepted.

Dr. Phelps was a graduate of Yale, both college and theological departments. He was a son of Rev. S. Dryden Phelps, D.D., an eminent hymn writer and pastor for twenty-nine years of the First Baptist Church in New Haven. His brother, William Lyon Phelps, is Professor of Literature at Yale.

During his theological course Author Phelps was pastor of a church at New Haven. After graduation he was pastor in Denver, Colorado, then in Los Angeles, Cal. Just before coming to Waterville he had returned from a trip around the world with his family.

His ministry at Waterville was greeted with great congregations, the church being frequently packed at the evening lectures. Finding that there was need of more room for the Sunday School, he immediately began to plan for it. Plans for enlarging and remodeling the vestry for Sunday School purposes were accepted. The Ladies' Social Union heartily cooperated and toward its large pledge Dr. Phelps generously gave the proceeds of a series of lectures, this amount being over $500.

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were enlarged and adapted to the uses of the Sunday School.

It was this first year, too, of Dr. Phelps' pastorate that the Northern Baptist Convention decided on the Five Year Program and asked the churches to adopt the measures. This was done here in Waterville. Another measure adopted was the Every Member Canvass, also by the request of the Northern Baptist Convention. Before the adoption of either of these recommendations, a campaign was held with men in attendance sent by the Convention to explain and press the measures, and who had seen the Every Member Canvass tried and found how successful it was. When this was adopted it was supposed that it was the first ever undertaken by the church, and it was, by exactly the same method; but as early as 1849, "The church met according to vote of adjournment in the vestry, pastor in the chair. The committee appointed to prepare plan for benevolent operation of the church reported. The report was acceptėd. Voted that the church take report article by article. 1st, That our plan embrace these three principles, viz., that we will all give something for the general spread of the Gospel. 2nd, That we will give according to our ability. 3rd, That we will give regularly, systematically and promptly. Adopted —That books be prepared containing the names of all the members of the church and ruled in columns convenient for annual subscriptions. Adopted—That it be the duty of the Collectors to present the subscription

book to every member of the church for annual subscription. Adopted." This is substantially an Every Member Canvass.

Under Dr. Phelps' leadership the church elected a Student Deacon to have in special charge the work of the church among the young men at the college. As Seniors are selected for this office, each year a new appointment must be made.

Through his influence, too, the church adopted the "Big Brother and Sister" movement and 105 persons designated their willingness to serve as big brothers and sisters to new or young members of the church.

Dr. Phelps, who was a very successful public lecturer, made much of his Sunday evening services, making them a popular service, having special music and preaching sermons or series of sermons with subjects avowedly such as to draw large audiences upon whom he might press the claims of the Gospel. In this he was successful. Very many came to hear, and many tarried to accept the truths so forcibly set forth. Up to the time of the summer vacation, 1918, Dr. Phelps baptized 246 persons and received many into the church by letter. Mrs. Phelps, on account of the state of her health, was not able to do all she would like for the church, but in her quiet way gave needed advice and consolation to many and helped many to decide for Christ and the church.

The Waterville church has been served by a grand

set of pastors. It would be a difficult task, nay, an impossible one, to show just what each has contributed that no one else could at that time to her growth and development, and just why Providence sent that man and no other at that particular moment, but no one doubts that each has added some one or more elements without which she would not be so strong, so prosperous, so influential. Each has done here his work and gone about some other, leaving the next to take up the threads into which he might cast a different color or weave a slightly different pattern that should make of the finished whole a more beautiful design or a more perfect fabric. Now and again have come pastors who have ploughed and worked the soil, have planted and watered the seed, have watched and waited for the ripening grain; then have come pastors, evangelistic pastors they call them, who have reaped the harvest, some thirty-fold, some sixty-fold, some an hundred-fold. Who shall say that sower and reaper do not together share the glory? All praise to each who here put in of his honest best, laboring not for time but for eternity, not for self's aggrandizement but for the glory of God.

As has been said, the Meeting House was built in 1826. From time to time after that in the Warrant calling The Baptist Society of Waterville and the Pew Owners together, is an article "To see what measures are necessary for repairs on the Meeting House," "To see if they will vote to repair the Baptist Meeting House

in said Waterville," and "To see if the Society will direct that the stoves be placed in the body of the Meeting House and take any other measure to increase the warmth of the house." Then in the meetings there are such votes as these: "Voted, that the Standing Committee be and hereby are authorized and directed to make all necessary repairs on the Meeting House, including painting"; "That the Society approve of the improvement of the Meeting House"; "To raise $400 to repair the Meeting House, $250 of which shall be raised by a tax on the pews in the Baptist Meeting House which are sold, and $150 shall be raised by selling pews in said House belonging to the Society and Pew Holders which have hitherto remained unsold"; "Voted, That Professor Champlin be authorized to remove the stoves into the body of the Meeting House and close up the gallery doors, as soon as he shall have obtained funds sufficient for doing the same, without bringing any charge against the society."

Perhaps what Professor Champlin himself has to say of it may explain this somewhat, and the Meeting House as he viewed it at the time. "When I first visited Waterville in 1839, a year or two before I took up my residence there, I remember the church struck me as quite a primitive structure, made after the old style, as a sort of double decker with a plentiful supply of large port holes all around, for letting in the light however, not for discharging missiles. At that time the walls were glaring white without curtains or blinds,

the windows fulfilling the most approved conditions of health by letting in abundance of light and air. Soon after, by the efforts of some of the ladies, the walls were tinted with a green wash, and after this had been pretty largely transferred to the heads and coats of the occupants of the wall pews, the remainder was washed off and the paper put on which, abating the loss of sundry stripes and peelings, has remained to the present day. The first real change within my remembrance was the bringing of the stoves from the entry into the audience room. There seemed to be a fear that if the stoves were inside, the hearers would be so comfortable and enjoy themselves so well in carnal things that they would not properly enter into the worship of God. The stove pipes entered the room through holes in the partition and went meandering the whole length of the house, ornamented at every joint with tin pans and dippers to catch the drippings, and finally disappeared from mortal view through the ceiling. After the stoves had been brought in, the pipes continued to drip and after I had sat for several years longer in a highly favored position under the drippings of the sanctuary, the pipes were changed and allowed to discharge their creosote into chimneys on the sides of the house instead of on the heads of the worshippers. In the meantime, the pews above and below had been remodelled and as I think, greatly improved. Formerly, to say nothing about the pews below, the backs of which were nearly high enough to hide behind, the floors and seats in the

galleries were so low that the boys were completely concealed behind that formidable breast-work and the heads of the singers in the choir could scarcely be seen, and the voice of Father Jewett and the solemn tuning of the violin 'cello seemed almost to come from a subterranean vault."

Of some of the changes made in the early days, or at least in the days preceding 1875, the Waterville Mail gives the following: "Several changes have been made in the house since it was built. As originally constructed all parts harmonized and were thought to be in excellent taste. The pulpit was high to give the speaker the command of the galleries as well as the lower floor. The first change was to lower the pulpit and this was repeated two or three times, until finally, notwithstanding the galleries were changed, the speaker could hardly see his hearers in that portion of the house. Then they blotted out the window in the rear of the pulpit, with its drapery of green and its carved ornaments, and left a broad expanse of blank wall, which was not agreeable and they were compelled to build a recess to get rid of that defect. The pews, too, were all built over at a certain time, making them more uncomfortable to sit in than at first and bringing the pillars of the gallery into some of them in a provoking way." And so it went on and on, until in 1875 it was felt that radical changes on the building must be made. One who could look back many years writes at that time: "But that old church! We've scolded about it,

and laughed at it; visitors and new comers derided it and us with most refreshing frankness, but we didn't mind. We knew all about it. None of these things moved us. But at length the last Sunday came—and then we for whom the years had been gathering precious associations within those four walls found how dear they had grown to us. Ah! that last Sabbath! A shadowy audience unseen by the preacher filled the pews. Old scenes, old faces, rose before the mind—a vast multitude that no man could number."

When at last they really decided to make the changes, all went into the work with enthusiasm. They pledged sums which in many cases meant large personal economies and sacrifices. The pledges were to be paid in three instalments, one each year. The old vestry was sold, and there were built the central vestry just back of the audience room and the classroom on either side of it, the pastor's study and the room for the library. The south classroom, now occupied by the Beginners' Department, always went by the name of Dr. Hanson's Classroom, because it was there that his large Sunday School Class met, and wonderful was the teaching they enjoyed. The north classroom was the kitchen and was also used as the room for the infant department of the Sunday School. In the church, the organ was brought from the gallery and placed on the present platform which was built for it.

While the men of the church were working up their plans and subscriptions, the women were also busy.

Of their work Miss Plaisted's description will a little later be given.

The rededication of the church took place December 1, 1875. Dr. Pepper, this time preaching the sermon, came from Crozer Theological Institution to do it. The entire cost of the repairs had been nearly $17,000 including the furnishings, all of which had been provided for. The pastor, Dr. Merrill, offered the prayer of dedication and the benediction was pronounced by the venerable Rev. Thomas Adams, D.D., of Winslow, who had performed the same service for the first dedication of the house in 1826. At a November business meeting of the church preceding the dedication, "Deacon J. H. Hanson moved that the renovated house of worship be made a free church. Passed."

The next change of any extent was made in 1889 and 1890, when "important improvements on the interior of church and vestry were made." Corrugated iron ceilings were put in both. "These ceilings, combining beauty with firmness and durability, are comparatively a new thing," and "the Waterville Baptist church has the first placed in a church in this state. The walls and trimmings in both church and vestry have been handsomely frescoed and painted." These "special repairs" cost $1,456.72 and that year the church and congregation raised according to a summary made out at the time a "social reunion of the Baptist church was held in commemoration of the important improvements just completed":

Raised for our	church	$5,790.97
" "	city	587.25
" "	state	547.32
" "	country	650.21
" the	world	488.51
Total for the year 1889,		$8,064.26

Again in 1904 it was deemed necessary to enlarge the vestries. This time the cost was only $2600. The north vestry room was put on and the dining room and kitchen were moved down stairs into the basement.

These were the changes of most consequence prior to those made in 1917. It is scarcely necessary to mention the "whirlwind canvass" which was made by the church at that time and which was preceded by the two or three weeks of a getting ready that led up to the final successful result. All remember, too, that Sunday, the last day when the canvass closed with praise and thanksgiving because of that success. More than the $12,000 asked for had been pledged and the new Sunday School rooms were assured. Single pledges up to $1500 had been received, but as often happens, many of the largest gifts in the Master's sight were gifts of the smallest amounts of money.

The first mention of women as helpers in the church is found early in its annals. "Thus the present mahogany pulpit in the meeting house was made by Messrs. Asa Bates and Owen. Including the removal of the

first pulpit, the railing, the work and plastering up the place of the windows behind it, the whole sum paid was $90.00. This sum was raised for the purpose by voluntary subscriptions among the ladies of the church and society. The pulpit was first used in its present station January 1, 1837."

The Baptist Society of Waterville in a meeting June 1, 1846, "Voted to blind all the windows in the meeting house. Dr. Appleton as a committee in behalf of the Female Benevolent Society, offered to blind the meeting house without any expense to the Society. Voted, that the thanks of the Baptist Society of Waterville be presented to the Female Benevolent Society for their very benevolent act in presenting a set of blinds for the meeting house."

Artemus L. Boutelle writes to his room-mate, Jan. 1, 1834: "You will be glad to hear that a number of young ladies of the village have formed themselves into a 'Female Missionary Society.' Their object is, by the product of their needles to educate a Burman child. There is quite an interest in the subject at present. I hope it will continue."

July 2, 1857, "On motion of Professor Champlin, Voted, that the thanks of this church be presented to Mrs. Appleton and Mrs. Plaisted for the very neat and substantial carpet which they have laid down in this house of worship." "Voted, that the above vote be communicated to Mrs. Appleton and Mrs. Plaisted by the church clerk."

Long years intervene before church or other records hold any more concerning the work of the Female Benevolent Society or any other similar organization, but they must have been doing something, because women are always at work in the church. They always carry the church on their hearts and with their hands they always hold it up.

When they do appear again in the records it is under the name of the Ladies' Baptist Social Union, and hidden under this pseudonym they have wrought mighty works and carried heavy burdens. There happened, at the time of the church repairs in the year 1875 to be in the church congregation, several unusually brilliant women, and they set these bright wits of theirs at work to see what they might evolve to unite pleasure and profit with the getting of money and helping the church in this emergency. The story of their success and the first ten years of the resulting society has been most interestingly told by Miss Florence Plaisted, one of the prime movers in the work. Lack of time is the only reason for omitting any part of the tale, but listen to some of her words. "On a rainy October evening just ten years ago, a few women were collected in the old vestry, circled about the old stove, that some of us remember so well—the old stove that always would roast its immediate neighbors, while the inhabitants of the remote corners sat shivering in their seats—the old vestry where our feet were frozen and our heads baked simultaneously, but a delightful old vestry for all that.

And the purpose for which these ladies had come, with dripping waterproofs and umbrellas, through the storm and darkness, unaccompanied by any of their natural protectors, was to organize the society whose decennial we celebrate tonight. All great historical crises have their causes in a train of events gradually leading up to them, and some one has said that to relate the whole history of anything it is necessary to go back to the history of the world. But in tracing the origin of our society, we only purpose to go back to the first months of the year 1875, leaving uninvestigated the remote causes that existed in the several thousand years between that and chaos.

In the early part of 1875 the question of remodelling the church was being seriously agitated, and while the men were earnestly pondering ways and means therefor, there came into the minds of certain women a desire to reform the sociables which indeed stood in sore need of reform, and had become a custom more honored in the breach than in the observance—in fact, had nearly ceased to be observed at all.

So there were meetings and discussion and the matter was brought before the ladies at the missionary meeting, and a committee appointed to devise plans for a new order of sociables. Each family in the congregation was visited to awaken their interest in the movement, and finally, on the evening of January 29, 1875, the decisive hour arrived, when the originators of the new project were to see their efforts crowned with suc-

cess or defeat. The plan for the revised sociable embraced a literary program consisting of an original paper, selected readings, music—a supper and an admission fee. This last daring innovation on established custom was by some looked upon a little doubtfully as possibly fraught with danger to the welfare of the society, but was finally insisted upon by the reformers as an indispensable part of the new order of things.

Two committees of six each, one to attend to the supper, the other to the mental entertainment, had been provided. These committees were to serve all winter, and the sociables were to be held once a fortnight. A treasurer had also been appointed to receive the anticipated funds.

Everything then was in readiness for that first evening. The vestry had been made to look as attractive as possible, the supper committee were busy in the little kitchen, the first number of the Comet—as the new publication was styled, was in the hands of the editress, and with trembling hearts, almost terrified at their own audacity, the instigators of all this waited the event.

And will those of us who were present on that occasion ever forget the joyful success of that first sociable? How all the people came—church and congregation, Institute and College, young and old, all were well represented.

Everybody enjoyed it and "The Comet" was pronounced a most delightful feature of the evening.

An old note book chronicles the second sociable as

more of a success than the first, and adds, "$18.00 taken at the door, making $36.00 now on hand." The same note book records "218 present at the third sociable." That must have made the old vestry pretty full.

Doubtless this success was mainly due to the impetus given by the thought of the new church. It was understood that the money thus raised was to be used for some special thing to be the gift of the sociable, and all were glad to do their part to make the gift a worthy one. And the common interest in a common cause was also an influence drawing the people together. In March Professor Elder kindly gave us an illustrated stereopticon lecture which added $50.00 to our fund. The last sociable of the season was held June 4, just as work was beginning on the church, and was appropriately devoted to reminiscences connected with the old church and old times. Mr. Wing read a valuable article on the early religious history of Waterville and many interesting memories were contributed to our paper from near and far, most of which were afterward published in the Mail. When our sociables were resumed in October the church was nearly ready for occupancy, and the purchase of pulpit furniture had by common consent been designated as the use to which our money should be put. For this we had more than enough. But cushions were also needed and there was no money for them in the hands of the building committee. Encouraged by our success of the preceding winter, our souls were fired with the ambition to get

these also. To cushion the lower part of the house would cost nearly $500.00. We were sure we could raise this, but it would take time and the church was very soon to be dedicated. We could not be reconciled to the idea of bare, cushionless seats at those dedication exercises, so we boldly rose to the occasion, and determined to run in debt and a vote of the sociable gave formal expression to the desire to provide both pulpit furniture and cushions for the lower part of the house.

And it was felt that in assuming the grave responsibility of so great a debt we ought to have some organization on which to depend, so it was also voted to form a society, and the inevitable committee was appointed to present a plan of organization. This committee presented before the ladies convened in solemn conclave on the rainy evening before mentioned, a constitution which after discussion and modifications was adopted, and thus the society with the long name was brought into existence. Who knew it would survive to celebrate its tenth birthday?

This long name seems to be rather a stumbling block to some and we doubt if half the members of the society know the full name of the organization to which they belong. But we couldn't help the long name. It was a union, it belonged to the ladies, it must be social, and it must be Baptist, so we have the Ladies' Baptist Social Union." This does very well for formal notices, etc., but for ordinary purposes the public seems to demand a shorter title and we are variously called sewing soci-

ety, aid society, etc. Sometimes bills and receipts are made out to us vaguely as Baptist Ladies, or more broadly as "The Ladies." This you see is quite inclusive.

One gentleman made out a bill to the Ladies A. F. B. C. We didn't know what he meant by these initials and when the next bill was made out to the Baptist L. F. L. concluded he didn't either, but put down any portion of the alphabet that came handy. But it doesn't make any difference and we believe our credit is good under all our aliases.

"The new church (now no longer new) was dedicated December 1, 1875, and on the evening of that day a mammoth sociable gave house warming to the new vestry.

Then rumors of an approaching Antiquarian Supper filled the air. Dishes of old-time blue were sought to deck our tables, and garments of antique cut borrowed to adorn ourselves. With what anxiety did we look forward to our first appearance as public entertainers on so grand a scale. Did we not confess to one another afterwards that for three weeks our slumbers were nightly haunted by visions of blue dishes! Our musical people prepared a concert to be given in the new vestry, or if this were crowded, in the church." A programme of this "Greate Antiquarian Supper" is still in existence. Listen to part of it—

N. B. Ye door latch will be histed in ye old Vestry at earlie candle lite, and Deacon Ichabod Crane and

Eliakim Prandy will be on hand to lite you acrost as you finish supper—

N. B. Ye supper will be hot and toothsome, and you shall have a plentie.

N. B. In ye new vestry some of ye Continental soldiers belonging to Col. Slocum's Volunteers will be ready to see you and tell you ye latest news from York State, as you shall come in after supper—

After the first part of the program, consisting of seven numbers—

N. B. Ye singers and players will stop a few minutes to gain breath and such of ye young men and women as have brought in doughnuts in their pockets from ye supper can now eat them—

N. B. Any old ladys, whose footstoves need fresh coals can now have them taken in from Dea. Crane's kitchen, as his wimmen folkes will keep a big fire on purpose—

At the end of seven more numbers, there follow more N. B.'s, thus: N. B. All ye singers will have on theyer beft cloze—N. B. All ye who are so blessed as to have good lungs and religious training are desired to stand up and helpe singe ye last tune—N. B. We shan't have any spinnet, as Ezekiel Prindle won't lend his'n—

This "last tune" which must be sung without the aid of Ezekiel Prindle's spinnet was "Should auld acquaintance be forgot."

Miss Plaisted goes on with her narrative:

"Our tables were set in the old vestry which we will

remark for the benefit of those too young or too lately come among us to remember, stood just north of the church with a little space between. Each family in the neighborhood had lent its quota of lamps for the occasion, and a motley collection they made ranged around the church on the front of the gallery.

Again our fondest hopes were crowned with success and the multitudes came to our supper and concert. The vestry overflowed into the church and though the lamps there had gone out, (your historian never knew exactly how those lamps went out), they were easily relighted. Well some of us remember how that was done and also how the gallery was speedily cleared of the boys who rushed up in force as soon as the church was opened. For with that primitive method of lighting the church where a chance movement of a careless arm might send a kerosene lamp dashing down on to the audience below, the only safety lay in keeping the galleries empty.

Happily we have changed all that now.

This entertainment added about $100.00 to our fund. Not so successful was an excellent lecture on "The Old Fort" given in the town hall a year after this. There came on that evening one of the deepest of snowstorms and small was the audience. Only few ladies were present and most of those got stuck in a snow drift on the way home but were fortunately extricated without injury. Our sociables transferred to the new vestry were maintained with varying success. The Comet

appeared at regular intervals for some time and was always good. More than one poem found its way from its columns to the Atlantic Monthly and a considerable addition to our funds was made from the publication in that and other periodicals of articles which made their first appearance in the Comet. Of "Grandmother Grey" by one of our best contributors, which went from the Comet to the Wide Awake, the editor of the Literary World said, "Lucky is the magazine which can get such poems. A finer one we do not know—musical, true and tender!" And the editor of the Zion's Advocate told your historian that he had found this poem copied in every one of his exchanges from Maine to Georgia.

Your historian is happy to be allowed to announce publicly for the first time, she thinks, that the author of this poem, "Grandmother Grey," is Mrs. Mary Keely Taylor, wife of Prof. Taylor of Colby College and daughter of Prof. George W. Keely, who belonged to the Baptist Society in Waterville.

Our society had begun its career with $64.00 in its treasury, which remained after the purchase of pulpit furniture from the proceeds of the preceding winter's sociables, and it flourished so well financially that in less than three months after its formation it had added enough to this to pay its debt. Then we ordered cushions for the gallery, thereby incurring an additional debt of $200.00. This was more slowly paid, but by means of our sociables, papers, membership fees, some

lectures kindly given by Mr. Merrill, Professor Warren and others, some entertainments by the children and a few donations from friendly purses, we were able to send off our last payment on March 22, 1877, and then freed from debt were ready to turn to other work.

During the first year the society held no meetings for sewing but at the beginning of our second year it was voted to engage in this work and a committee was appointed to have charge of this department.

While our debt remained unpaid we expended no money for materials, but used only such cloth and partly worn garments as were given us. Since then we have expended quite a little sum each year in this work and have never had to refuse an application, because of an empty treasury. Once a call for help came when there was nothing in the treasury, but an unsolicited contribution coming just then from one of our most liberal friends gave us the means to answer it.

A reading and concert, February 15, 1878, furnished shades to the church and a second lamp outside the vestry, one having already been provided at the other door by the generosity of one of our members. The Loan Exhibition in November, 1880, from which we realized $133.00, gave us the vestry chandelier and the beginning of a fund for lamps for the church. In the spring of '83 the additions we had made to this fund and some generous donations from friends at home and abroad enabled us to see the church for the first time in its history thoroughly lighted."

This Loan Exhibition which Miss Plaisted only mentions was really a remarkable affair. The ladies had borrowed all kinds of beautiful, rare and unusual articles in Waterville and vicinity and they were not few, and had sent away to get still others. Mrs. Spencer and Mrs. Philbrick contributed many curios from eastern heathen countries, far more seldom seen then than now.

Several persons in the church and congregation were artists of much talent, or owned fine paintings of a generation back. The best of these were collected and carefully hung on the vestry walls, one of the Colby professors spending much thought in arranging them to the best advantage and placing the numerous lamps necessary to give the proper light for the best effects. Every morning three or four of the most prominent women of the church spent the time which was needed to trim them. Great pains was taken to make the vestry look as attractive as possible and to give a good impression as soon as one entered the door. When the exhibition was ready to open, it was well worth inspecting, and many were the compliments bestowed upon the ladies as the guests wandered among the counters filled with laces or other beautiful things, or visited the booths built up for the purpose of showing off objects in the best possible manner. The laces were so valuable that two of the ladies took them home every night to be sure of their safety, although someone was on guard each night of the exhibition.

These monthly sociables which Miss Plaisted speaks of were continued for some years with entertainments of high character. In 1879 Mrs. Spencer was added to the corps of ladies before spoken of, and having a fine, trained mind and excellent judgment, together with ideas, was an additional factor in their success.

One sociable particularly remains in the mind of one of those who took a large part in this phase of the work. This had for its subject "The French Revolution." Dr. Shailer Mathews, then Professor of History in the college, gave a popular talk on the causes and events of the Revolution, and it was illustrated by living pictures in costumes, among others Rev. Charles Sawtelle, then a college student, represented Rousseau. Mrs. P. H. Plaisted as Josephine, was gorgeous in her jewelled crown and dress. Mrs. Spencer had looked up the songs and music sung by the rabble on the streets during the Revolution and Dr. Spencer had copied the music so that a chorus of college men could sing them. This is a sample of the kind of entertainment given in those winters.

An apron sale was held, one of the pretty girls represented Rebecca at the well (of lemonade) and other interesting things took place. This one netted the ladies about $50. Afterward, as they were planning another of like kind, one of the gentlemen of the church asked one of the ladies how much they expected to make from the sale. When told that they needed $60 more to accomplish what they set out to do, he offered them

$25 and said a friend of his would give a like sum if they would not hold the sale. Needless to say, they didn't.

From that time to this the organization has lived and thrived and done blessed work. In the last changes which have made the church and vestries a much better and larger instrument for doing the business of Christian men and women for the world of today, the L. B. S. U. has lived quite up to its former reputation. Bazaars and apron sales to which were added food, candies and things for household use or ornament, Christmas sales where just the right things for Christmas presents were to be obtained, and suppers where willing workers toiled and slaved, and from which toil sometimes suffered sad results personally. From all these the dollars and cents piled up for the repairs until their pledge of $2500 was raised.

The Ladies' Baptist Social Union members have been unceasingly busy in the interests of the church and town, helping the poor, holding up the hands of all those who have tried to make the world better through the ministries of the Baptist Church—nay, more—through the ministries of the Red Cross, Associated Charities, Y. W. C. A., Missions, they seek to send out Christian influence through the wide, wide world by every possible channel. Barrels for Home or Foreign Missionaries, socials for all who will, suppers for annual meetings (and what so prolific of pleasant intercourse and friendship as eating together), women's

weekly prayer meetings, bearing the church before God and asking his blessing on all its activities, sewing that children may come to Sunday School and older members of families get to church services, sewing also for Good Will Home Association, getting money and buying church silver, church and vestry carpets, buying the cabinet organ for a Department of the Sunday School, buying table linen to be used for the Communion table, on which the initials W. B. C. were beautifully embroidered by one of its members; in short, helping in every way possible, endeavoring always to do a Christian woman's full work in the church. Read the reports of their annual meetings with the work summed up, and let your hearts burn within you with thankfulness and proper pride.

The Sunday School really antedates the church, but as it was at first a union school and started by a Congregationalist missionary, perhaps it ought not to be classed as a school that belonged to the Baptists. However, Baptists superintended it, cared for it, and taught in it to a great extent.

A young man, Mr. David M. Mitchell, a Congregationalist, who had come to Waterville and was remaining eight or ten weeks as a missionary worker, had become interested in the Sunday School enterprise and while he was here gathered the children together on Sunday for "religious instruction." An historical address on the Bible School was delivered by Dr. Burrage

July 9, 1871, and was written at the instigation of Deacon Stevens, at that time Superintendent of the School. Many quotations will give an idea of it up to that time. In 1871, when Dr. Burrage wrote the address, there were still living those who had been among that number, "the first Sunday School in the town of Waterville." "One especially remembers the little tract which she received from the missionary. It was to be read and then returned, but she was so choice of it that on reaching home she folded it up very carefully and laid it away, and on the next Sunday brought it back to the Missionary with the leaves uncut." After giving this little incident Dr. Burrage goes on—"Not long afterwards, but precisely at what time I cannot say, Deacon John Partridge took up the work which had been commenced by Rev. Mr. Mitchell. Deacon Partridge was at that time proprietor of the hotel afterward known as the Williams House, and to use the language of one of his scholars, 'when the good man opened his heart for the school he opened his doors also.' The children were assembled in an upper hall in the hotel, where they recited to the Deacon and his assistants, Mrs. Partridge and Miss Nancy Dingley, passages of scripture, Watts' Hymns and the Assembly's Catechism. Rewards were given for the scripture recitations. Thus, for every ten verses the scholars received a blue ticket, and when one had received four blue tickets a white one was given in exchange for the blue. 'We had no library books,' writes one of these

scholars, 'and we were much pleased with the rewards.' How long Deacon Partridge continued his school I am not able to say, but probably for some time. After a while he left the Williams House, and henceforward for several years the school seems to have held its services either in the Town House or in the school house that stood near. Mr. Aaron Healy of New York is of the impression that the missionary Boardman was a teacher in the school when he entered it. This is not only possible, but highly probable. 'The impressions made upon my mind by the teachers of that school,' writes one of the scholars, 'were very good and very lasting, and have never ceased to exert a powerful influence heavenward.' "

After the church was built, "it was thought best that they should have a school under their own direction. In those days there was no session of the school during winter months. Accordingly, the organization of the school did not take place until May or June, 1827. So far as can now be ascertained, Mr. C. A. Thomas was the first superintendent of the school. He entered college in 1828, and probably commenced his labors with the next annual session of the school. Concerning the number of teachers and scholars in the school at this time I have no means of information. In 1832 Mr. Thomas was graduated, and Mr. Wm. Howe, also a student, who had been a teacher in the school two years, was appointed his successor. The kindly bearing and winning words of Mr. Howe endeared him to all hearts,

and he was a great favorite with teachers and scholars. Like his predecessor, though having the superintendency of the school he retained his place as a teacher. Mr. Howe was graduated in 1833. His successor in the office of superintendent was Mr. S. B. Page. Mr. Page had not only been a teacher in the school, but he had had charge of a Sabbath School in Fairfield during the previous season."

In June, 1835, Mr. Forbush writes his mother from Waterville: "Next Saturday, being the anniversary of American Independence, the Sabbath Schools in this vicinity, to the number of fourteen or fifteen, will assemble in this village to celebrate the day. The schools will meet at nine o'clock A. M. and move in procession to a grove near the village, where seats are to be provided, and listen to an address from the Rev. George Shepard of Hallowell, after which they will partake of a collation, furnished at the grove by the people of the village. The celebration which was held last year increased the interest in Sabbath schools here very much and it is hoped the one this year will have a like effect. The students connected with the 'United Brethren' society, which embraces nearly all the students in the college who are pious, have under their charge as many as twenty-five or thirty Sabbath schools, at different distances from the college, from two to fifteen miles.

"The influence of these efforts is very happy. The prejudices, which the surrounding inhabitants had so long cherished against learning and students are now

breaking away, and their labors are sought for and appreciated. Mr. M— is now employed to preach statedly at a village five miles distant, where two years ago they would not hear a student preach or speak on any subject."

Dr. Burrage's history goes on—"At that time there were no adult classes in the school. 'The nearest approach to it,' writes Dr. Smith, then pastor of the church, 'was a class of young ladies whose station was about five pews from the door, on the north side of the broad aisle. My wife, then young, took that class soon after she went to Waterville; when she was unable to be present I took the pleasant burden in her stead. I believe most, if not all the class—I do not recall an exception—trod with me the baptismal waters, and assumed the vows of the Christian covenant.'

"In the spring of 1834 a deep, religious interest pervaded the school. On the first Sabbath in June one teacher and eight of the scholars were baptized. Says Mr. Page, 'I think that not less than thirty of the scholars were converted at that time.'

"In the fall of 1834, a plan of taking monthly collections for benevolent objects was presented to the school and accepted. A teachers' meeting was held once in two weeks. The Sabbath school concert was observed on the second Monday evening in the month. 'It was no more than a teachers' prayer meeting,' writes Dr. Smith, 'but doubtless had its fruits.' In 1836 a weekly Sabbath School prayer meeting was established.

This was held on Friday evening and was attended by many of the scholars." Three consecutive years the July 4th celebration took place. The last in 1836, occurred just at the end of Mr. Page's superintendency. Dr. Smith says of him, "Mr. Page was my efficient helper, and taking up the work for the love of it, he labored unceasingly for its success, and all parted from him with sincere regret."

Mr. Page, while in Waterville, prepared sketches of six members of the Sunday School who died while he was Superintendent, and these were published in a small book, "The Cluster." The only names which have meaning for the church today are Jonathan Forbush, Artemas L. Boutelle, son of Timothy Boutelle, one of the two who gave the land for the church, and Olivia S. Dunbar, aunt of Mr. Albert Dunbar and sisters, now members of this church.

"In 1836 Waterville reported to the Kennebec Baptist Sabbath School Union two schools of which L. B. Allen and M. L. Bickford, both students in the college, were the superintendents. These schools had 26 teachers and 170 scholars.

"In the following year Mr. Mylon Merriam was elected superintendent." He also was a college student, and "retained the position until his graduation in 1839." Dr. Smith says of him, "He was ready to do good at every point, faithful, earnest, beloved. He was with us during the most extensive revival I saw, when in the year 1838, I baptized, if I remember rightly, between

fifty or sixty believers. Of this number twenty-five were from the Sabbath School. The interest was such that extra meetings were held during the week. On the following Sunday Mr. Merriam felt that a word of caution as a guard against undue excitement would not be inappropriate; and accordingly he reminded the teachers of the fearful responsibility of their position. 'I was fearful at the close of my remarks,' writes Mr. Merriam, 'that I had made a fatal mistake, and tremblingly told the school that they could proceed with their lessons. For four or five minutes I was busy with the routine of the work of my office, but at the first leisure moment looked up to see how things were progressing, and what a thrill went through my soul. Many of the teachers were so affected by the first utterances of the class that they could not proceed with the lesson. The Spirit was quietly and mightily working in many hearts. So deep and intense was the feeling that the teachers sat down and silently wept with their classes and commended them in earnest prayer to the direct power of the Spirit. Professor Loomis, remarkable for his firm, resolute self-control, wept like a child, and he and his whole class were completely overcome. And so it was with a large part of the school. All that was heard was suppressed weeping. It was God's time to work, and by the overwhelming sense of His presence He had silenced human effort and given the work directly into the hands of the Spirit.'

"After the resignation of Mr. Merriam there was no

regular superintendent for some time and the duties of the office were performed by Mr. Moses M. Smith, Prof. Loomis, Prof. Drury and others. In the spring or summer of 1840, Mr. Charles H. Wheeler, then a student in college, was elected Superintendent, and remained in charge of the school until his graduation in August, 1841. Previous to this time, in connection with a few ladies in the school he had organized a mission school on the Plains. The session was held immediately after the afternoon church service, and usually there were from forty to sixty scholars present. 'The visiting and other work in connection with this branch school,' writes Mr. Wheeler, 'are among the pleasantest memories of my Sabbath School life in Waterville.'

"After the resignation of Mr. Wheeler, until the year 1848, there were frequent changes in the office of superintendent. Among those who occupied this position were Mr. James Caper of the class of 1845, Mr. Henry V. Dexter of the class of 1842, and Mr. A. K. P. Small of the class of 1849. During this period the school did not make that progress which it had made in earlier years. Indeed, in 1848 it could report only eighty-five scholars and twelve teachers. This decline in the Sabbath School interest could not but be deplored by those who had the welfare of the church at heart. Accordingly at a church conference held on the 4th of March, 1848, the attention of the members of the church was directed to the state of affairs in the Sabbath School.

Resolutions, setting forth the relation of the church to this work and making it the duty of the church to elect annually a superintendent of the school, were presented and accepted. Hitherto the superintendents of the school were students in the college. It was now thought best that the position should be filled by a member of the church, residing in the place. Therefore, at an election held that afternoon, Mr. C. F. Hathaway was elected Superintendent. He resigned not long after and Deacon W. A. F. Stevens was made his successor. On the 27th of March following, at a church meeting for business, Mr. J. H. Hanson was called to the superintendency of the school and means were adopted for securing a larger number of scholars, also for the increase of the library."

The next year the school reported 175 scholars and 20 teachers. Mr. Hanson retained the position of superintendency until June 3, 1854, when Deacon W. A. F. Stevens was made his successor and he remained in that office until his death in February, 1873.

"In 1852, 1858, 1868, there were seasons of especial interest, when a deep solemnity pervaded all hearts and many were led to ask the all-important question, 'what must I do to be saved?' Then, as in former times, the usual exercises of the school were omitted, and teachers and scholars bowed together in earnest, humble supplication to the throne of the Heavenly grace. These were days forever memorable because of the manifestation of the Spirit."

For some time previous to the year 1858 the Sabbath School concert seems to have been omitted. In that year it was again observed. It was held in the chapel, an hour and a half before the morning service. It was simply a meeting for prayer. About the year 1860, Rev. N. M. Wood proposed that the concert be held on Sunday evening, and that the recitation of passages of Scripture be added to the exercises of that occasion.

"About the year 1858, by vote of the church another attempt was made to establish a mission school on the Plains. Mr. C. F. Hathaway had charge of the school, and for twelve years, amid many discouragements, and beset with many hindrances, he prosecuted the work with great zeal and fidelity."

"In the winter of 1864-5 the morning service in the church was shortened in order to give more time to the Sabbath School. After about a year the morning church service was omitted altogether and the forenoon was given up to the Sabbath School." In the fall of 1890 the present arrangement of services was voted "by an overwhelming majority" at a "large meeting of the church after the Lord's Supper."

"In 1865 an infant department was organized and placed under the charge of Miss Emily Cogswell, assisted by Miss Fannie Barrett. Two years later, on the removal of Miss Cogswell from the town, the scholars in this department were brought into the large school and placed in classes." In the spring of 1871 the infant department was reorganized and placed un-

der the care of Mrs. Professor Hamlin. Mrs. President Robins, Mrs. Dr. Dunn, Mrs. Hall, and Mrs. Pepper are of those who have had charge of this department before the present teacher, Miss Alice Purinton, who has thorough preparation and marked ability for this work.

"For many years the money given by the school in penny contributions was appropriated to different benevolent objects. The entire contributions for one year were given to the Classical Institute. January 10, 1869, the Adiram Missionary Society was organized. Deacon Stevens was appointed President, Dr. G. S. Palmer Treasurer, and Mrs. J. W. Philbrick Corresponding Secretary. The money which every Sunday is paid by the school into the treasury is appropriated for the support of Adiram, a native preacher in Assam," and always Mr. J. W. Philbrick made up any deficiency in the promised $100 a year which there might be at the end of each quarter. Some years as much as $83 was raised for this purpose.

We must remember that Dr. Burrage is writing in 1871. He goes on to say: "In this review of the history of our school one thing you cannot have failed to notice,—the indebtedness of the school to the members of the college, both professors and students. During the first years after the organization of the school the college furnished the superintendents while during the forty-four years which include the entire period of its history many of its teachers have come from the same

ranks. We have no means of ascertaining the precise number of teachers supplied by the college except during the last ten years. In this time four professors and thirty-six students have given instruction in our school. Of this number ten have become ministers of the Gospel, one is a missionary in Burmah, one is about to go forth to the foreign field, and two are students in the Theological Institution at Newton."

Deacon Stevens did a great work for the school. It was never out of his mind for a waking minute. He knew every child who attended by name, and during the week as he was driving about on his business, every now and then he would be seen to turn toward the sidewalk and call to some passing boy, "Oh, you were not at Sabbath School, Sunday, were you? What was the trouble?" His wife and daughter were always his willing aids; if any child lacked the necessary clothes to go to Sunday School, nothing was said about it, but soon he reappeared in the ranks, properly clad through their generosity.

Deacon Stevens died just before he had completed nineteen years of service as Superintendent and Dr. G. S. Palmer was chosen to care for the school. A remarkable thing about his tenure of office was the few times he was absent from his post. Taking infrequent trips away from home for business or pleasure, he always went away Monday morning and returned Saturday night. This he did even when on his wedding trip. For fourteen years he stood at the helm and

quietly and carefully guided the Sunday School. He died October, 1888, and Mr. C. R. Caswell was appointed to take the place. After holding the position only one year, he resigned and Mr. Lincoln Owen, Principal of the Waterville High School, was chosen to take his place and was superintendent until he left town.

It was about this time that Professor Shailer Mathews had a class of young boys of the age when boys are hardest to teach and hardest to keep. He made this rule,—the first ten minutes after the opening exercises, he talked baseball, (he had been himself a baseball player and on the college nine when in college), or anything they wanted to talk about, with them, at the end of which time they were to attend strictly to the lesson for the rest of the hour. Needless to say, his class was full and very regular in attendance.

It was, too, about this same time that Professor Elder, a very fine Sunday School teacher, had a large class of ladies who, never being willing to act as substitute teachers, fairly earned the name which was given the class, that of the "Saints' Rest." Professor L. E. Warren was elected Superintendent to follow Mr. Owen. He revived the committing of scripture by the school, and part of the opening or closing exercises was usually the recitation of some passage that the school was supposed to have learned. He did not serve long and December, 1895, Deacon Purinton became his successor. Soon after Dr. Whittemore became pastor,

Mrs. Whittemore was made assistant superintendent, and together she and Deacon Purinton made it an up-to-date graded school. With his sanction and permission, she introduced the Home Department and Cradle Roll, besides inducing the classes to organize, which gave a new impetus and interest to the adult classes in the school. Giving, instead of receiving, Christmases, though this had been done at intervals previously, now became the custom. Special days were observed, as Decision Day, Rally Day, etc., etc. Under them the Waterville School was not behind-hand in taking up all forward movements.

When Deacon Purinton resigned after serving fifteen years, Rev. Mr. Fletcher was appointed and for two years was Superintendent. He gave to the teachers and adult members of the school who would and could, a fine series of studies of the "Life of Christ," which was very valuable to all who were able to attend.

His successor was Mr. Cecil Daggett. Finding that a vast amount of work had been put into making the school what he had found it, he determined there should be no retrograde step. Ever a larger and larger vision before them, deeming success only as promise of greater success and an incentive to harder labor, he and his co-laborers worked on to make it even better and better, and with that end in view, increased facilities were provided that the school might go on to greater and greater service.

BAPTIST CHURCH OF WATERVILLE, MAINE

(Any account of the Sunday School work of the First Baptist Church in Waterville would be incomplete that failed to mention the service of Mrs. Minnie Smith Philbrick. Her ideals of thoroughness in preparation and clearness in teaching followed through her high school experience, she carried to her work as teacher in the Sunday School. She brought to these the added inspiration of the high themes of the Bible and the consciousness that she spoke for the great Teacher who came to teach the more abundant life. Her class had enjoyed high service under previous teachers but she brought to it new privileges and broader tasks. It was thoroughly organized. She gave to every member personal attention and friendship. Under her leadership the class undertook not only social work for its own advantage, but special charities and missionary support at home and abroad. The numbers increased until they were over 100. In the long history of the church no better service has been rendered than this, which its modest Historian failed to mention. Into it she put a larger part of her life than most teachers are willing to give. But it was worth the while.

Fittingly, the class is named The Philbrick Class, and the room in which it meets in the renovated church will be known as The Philbrick Memorial Room.)

E. C. W.

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Of the Sunday Schools that from time to time have

been held in the vicinity of Waterville by the students of the college or members of the church, your historian finds nothing, with one exception only. Miss Ella Marston, now Mrs. Howard Morse, and her sister, Miss Meroe Marston, commenced a Sunday School, Sept. 15, 1878, with seven scholars who lived in the Marston district. This was held for the first few Sundays in Marston school house and then transferred to their home where it was held for several years. With the exception of two very stormy days it met every Sunday for twelve years, either in a school house or at the Marston home. After Miss Meroe Marston's death, Mrs. Morse carried on the work. Mrs. Garland was a standby all of the time. There were always three classes, the older boys, the older girls, and the little folks. In 1880 a Mission Band was organized, "The Wide Awakes," consisting of seventeen members of the school. Mr. John Dearing, afterward the missionary, went out to help in this school very regularly from September, 1881, to the time of his graduation. Mr. Daniel Wing, editor of the Waterville Mail, and Mr. Cyrus Davis also went out often to aid in the work.

From the short account of the one school, how the mind does long for something from the numerous others also, that are known to have existed in the past.

As has been seen, the college has from the first been a large factor and of inestimable value to the church. Its first pastor, and founder as well, was Dr. Jeremiah Chaplin, who served several years, and without compensation.

The first church clerk was John Wakefield, who came with Dr. Chaplin from Massachusetts where he had gone from Bath to study for the ministry. Also the first Second Ruling Elder was another student who had come with Dr. Chaplin, John Turney, Jr. He came from Stratfield, Conn. Five professors have acted as church clerks in the hundred years, Professor E. W. Hall serving for thirty-one years. Dr. Champlin, first Professor and then President, has been called "the backbone of the church" for the thirty-three years he was a member, and was greatly missed when he followed his daughter, Mrs. Burrage, to Portland.

The College Faculty have been sent as "messengers" to State Conventions and Associations, to serve on councils to ordain preachers, as advisors to settle difficulties in other churches, have been placed on important committees at home, one or more have always served on the Standing Committee of the church, in short, they have been general advisors to the church in most of its history. At the time of the 1875 repairs two of the professors subscribed $1000 each.

The students have given their aid for the most part in the Sunday School and the Christian Endeavor Society. Their work, with that of the Student Deacon, continues to keep a strong bond between the church and the student body.

The church recognizes the constant cooperation and the very significant service of Coburn Institute. Henry Paine, its first principal, was a devoted member. James

H. Hanson, its great teacher, put his best endeavor into its service and gave to its Sunday School a teaching that made the Bible a revelation indeed.

Like service was given by Preceptress Sarah F. Ricker; there are many who never will forget the Sunday School work of Adelle Gilpatrick, and the Men's Class, as well as the attendants at the prayer meeting, cherish still the expositions of Scripture given by Professor Asa L. Lane. Church and School have found high satisfaction as "workers together."

In the spring of 1834 there was baptized into the fellowship of the church a college student, by name Jonathan Forbush, who became much interested in "the welfare of the French Canadian people, a few families of whom had come into Waterville and vicinity about this time, and who were scattered about at what is known as the Head of the Falls and on the Plains. His work consisted largely in teaching and reading the Bible to the people." "His knowledge of the French language enabled him to converse with them readily and he soon secured their confidence and though professed Catholics, they willingly committed their children to his charge, whom he brought into the Sabbath School and instructed in spiritual things."

This young man was leader in an effort to clear away the brushwood and prepare a place in the cemetery for students who might die in Waterville. A victim of overwork, he, himself, was the first to be placed there. "The Sunday School of the Mission has found the place

where he lies, decorated the grave and paid to have the headstone cleaned and the lot taken care of for a time. In his honor and for the sake of Christ, his fellow students continued the work many years afterward. A splendid work of moral worth was done by these devoted students of theology."

Some of what precedes, and much of what follows, comes from the pen of Rev. Mr. La Fleur who has written a short history of the work "up on the Plains." About this time a young woman of rare religious qualities, from the Baptist Church, by the name of Rebecca Drinkwater, rendered good service in the line of a Bible reader, going in and out among the people. Charles Hathaway was appointed to look after this work which had now become so promising. He gave much of his valuable business time and attention to the mission. This was in the year 1858. "It is stated that this man of God would take bundles of Sunday School papers and distribute them from house to house Sunday morning. This part of the work was attended to with zeal and love."

Dr. Merrill's part in the Mission has been spoken of before. In July, 1875, Rev. Eusebe Leger was sent here by the Home Mission Society and began his work. Mr. La Fleur goes on with his narrative—"Our brother presses the claims of the gospel with rare zeal and courage, he pushes his way into the hearts of the people. Suspicion is aroused, persecution of the severest type begins. On every hand the missionary is accused of deceiving the people."

"During the pastorate of two missionaries the opposition was so great that the lives of the French Protestants were threatened. On one occasion, about election time, one of the leading men came with a team loaded with the most determined in the community and stopped right in front of the store of Edward Baldic, a strong supporter of the Mission, and threatened to wipe the Protestants off from the face of the earth. Rev. Mr. Leclaire, then pastor of the Mission, who was with his people in the store, told them to keep cool and that nothing would be done unto them. The rioters turned back and left them alone. On another occasion a missionary was attending a funeral service in the Pine Grove Cemetery. A woman came with a big long stick and threatened the life of the Pastor. It was thought best to have the woman arrested and fined. It served its purpose. Mr. Joseph Baldic on many occasions rescued the missionary and his house very often gave him shelter. His son, Edward Baldic, exposed his life on more than one occasion to protect the poor and practically defenceless. These two men, particularly the son Edward, who had been from the beginning of the work deeply interested, undoubtedly saved the life of the founder of the Mission, the Rev. Eusebe Leger.

"Mrs. Adam Wilson and Mrs. Elisabeth B. Foster, both deeply interested in the Mission, maintained a sewing school. This was a great help to the people. Some of the mothers, who have now become the heads of large families, are better housekeepers because of

the sewing school which these ladies maintained at great cost of time and hardship.

"The hall in which the meetings were held must be relinquished or bought and paid for. Immediately Miss Florence Plaisted comes to the help of the little flock. She raised the necessary funds to buy and pay for the land and building. Thus the old landmark, the saloon and dance hall, passed into the hands of the Ladies' Social Union."

In 1886 Rev. Mr. Leger asked the church for authority to go forward and build a chapel. They referred the matter to the standing committee, together with Mr. Leger. The next spring a committee was chosen to appraise and sell the hall in which the meetings had so far been held. This was done and the chapel was built. Part of the money was borrowed and the contributions to the Home Mission Society were allowed to go toward the payment of this debt. In 1910 a vestry convenient for their purpose was erected. All indebtedness on this was paid and the last note burned "with appropriate exercises Thanksgiving Night, 1911."

Although the Mission is still a part of the First Church, they are gradually taking over more and more of the responsibilities, duties and privileges of a full organization and when the time is ripe will be set off as a separate church.

Thus did the church establish and sustain what became the most successful French Protestant Mission in New England.

The church's struggle for a spiritual life is seen nearly all through the first of its records. It has been seen that by its discipline, it attempted to keep its ideals high and its membership pure. Very early in its history it began to hold an annual day of fast, humiliation and prayer. This was sometimes followed by extra meetings and often by conversions and additions to the church. So too, the records in many cases deplore the low state of religion, and again speak of the "rich blessing of the Lord." Thus July 17, 1824—"Voted, that on account of the low estate of the church they hold a day of fasting and prayer in the meeting house on the next Wednesday, on which occasion Dr. Chapin was requested to deliver an address." September 18, 1830, "Church met in conference—present about forty members, all of whom, except one, had something to say—a very interesting season indeed. President Chapin presided." September 15, 1833, "Sunday after the sacrament the church appointed to hold a fast Saturday next for the purpose of confessing our sins and praying the Lord to quicken his people and pour out his Holy Spirit in the conversion of sinners."

Dr. S. F. Smith was ordained February 12, 1834, and March 15 of the same year the following entry occurs: "After some remarks by Brother Williams concerning the present state of religion among us and the desirableness of a return of the Holy Spirit to this vine, he proposed that a committee of five be appointed to visit the church members and ascertain their state

of feeling. For the convenience of going two and two through the church, the subject was put in the form of a motion. That a committee of six be appointed to visit each member of the church, for the purpose of free conversation on the state of religion."

Two weeks after, at an adjourned meeting of the church this committee reported "That they found the brethren and sisters whom they visited, with only one exception in fellowship with the church and each other and in good degree possessing a spirit of prayer for a revival of religion." At this meeting, some business coming up, the account closes, "President Babcock made some remarks calculated to call back religious feelings, that the church might retire in the spirit of prayer."

At the former meeting there were "Five resolutions presented to the Baptist church in Waterville at the Monthly Church Meeting, March 15, 1834, Saturday P. M.

1. *Resolved,* That so far as obstacles to a return of the Holy Spirit to bless His people in this place are known to us to exist, either in ourselves or others, we will diligently and prayerfully seek their removal.

2. *Resolved,* That with the aid of the Holy Spirit we will devote ourselves with fresh ardor to all the duties of secret and family religion.

3. *Resolved,* That in our mutual intercourse we will endeavor to promote one another's spirituality and devotedness.

4. *Resolved,* That we will converse pointedly and

seriously on the subject of religion with at least one unconverted person every week until the time of the next conference; and if it be impossible to come in contact with them otherwise, we will make special efforts to search them out.

5. *Resolved,* That we will devote at least ten minutes every day to prayer for the return of God to this part of Zion."

Evidently these resolutions took root and bore fruit, for it was not long before "the pastor made several remarks in view of the encouraging appearance among us," and "Church met agreeably to appointment at the Brick Schoolhouse and a large number of serious persons and members of other churches being present, the place was filled to overflowing."

Dr. Wood, summing up the state of the church at the end of 1858, gives these comments: "Meetings for prayer and conference commencing with the year were held through successive weeks, nearly every evening. They were characterized by earnestness in prayer and in the expression on the part of all of strong desire for a holier life, a more entire consecration. Several days of fasting were observed, in which very deep feeling was manifested and very sincere and hearty confessions of sin were made. They were days of the Spirit's power. After a few weeks, appearances of deep seriousness were observed among the impenitent and soon many weeping penitents besought God's people to remember them in prayer. Ere long the sounds of rejoic-

ing were mingled with those of mourning and many hoped in God." He ends his summary in this way—"The church is in a good condition externally and internally."

As a summary of the year 1861, the pastor at that time writes: "The year now closed has been distinguished with this church for nothing more than the want of religious life and warmth. There have been no conversions, no baptisms, no increase of membership, nor apparently of grace. The year closes in darkness and new trials impend. Yet there is this encouragement—we are sensible of our wants, deeply sensible that our help is in God only. Some mercy drops are falling upon the Congregational Church. We are hoping and praying that it may become a copious shower, falling upon and enriching abundantly the whole of this waste. Trusting that the close of the next year will permit a more cheering record, we cross the annual boundary with thankfulness for mercies past and the recognition of God's hand in the dark as well as bright."

Thus it continues, sometimes gladly, sometimes sadly, until as time goes on the records are more and more of happenings or business and less and less of feelings or state of the religious life. Finally all record of the latter ceases.

The patriotism of the church has been shown in every time of war. In '61, the virile loyalty of Pastor Pepper stirred the souls of the young men and the Stevens boys and many others responded in a way that brought honor

to the church and to the town. On the field and in the hospital, soldiers of the Union paid the supreme sacrifice of their lives. The college was forsaken—the church was stripped of her young men, but the country was saved.

In the World War the church Service Flag had many stars and some were crowned with gold. In financial support, and especially in Red Cross work, did the church do its utmost for the cause it loved and for the boys who had gone beyond seas.

The church has always been a loyal supporter of the work of the Young Men's Christian Association. This work has been largely through the State organization in which Deacon Philbrick, Deacon Purinton, and many more have contributed liberally to the fund, and with equal liberality of their time and counsel.

It is to the credit of the church that the Christian Civic League of Maine, one of the most patient and potent forces for righteousness within the state, was organized here, has had the liberal support of the church, and the leadership of one of its truest members, Dr. Charles E. Owen. The church is proud to regard his service as part of its ministry to law, order, and temperance in the state and nation.

The church has had sixteen pastors. It has ordained eighteen men, six of whom were its own pastors, and has given thirty-two men license to preach. As far as can be gathered there have been 4480 members.

The officers who have given the longest terms of

service in this hundred years are Professor Edward W. Hall, LL.D., who served as church clerk for thirty-one long years; Messrs. Purinton, Philbrick, and Balentine, who were appointed deacons May 27, 1886, and Mr. Henry Hoxie, who was janitor for thirty-two years.

The Waterville Church has entertained the Maine State Convention six times in its history; it has furnished the President of the Convention twelve years through four of its members; for many years Professor J. B. Foster was its Treasurer; it has furnished fourteen of the anniversary preachers.

With the transfer of denominational headquarters to Waterville, on the election of Albert T. Dunn, D.D., as Secretary, the Convention came to new influence and service in the affairs of this church. Its Secretaries, Dr. Albert T. Dunn and Dr. Irving B. Mower, have wrought faithfully and constantly in the service of the church, giving not only their counsel, but their full support, financial and otherwise, to all its forward enterprises.

The missionary achievements of the church are, after all, its crowning glory. It was founded by Jeremiah Chaplin, who regarded his coming to Maine to establish a college as a missionary service. Calvin Holton brought to its early years the impulse of martyrdom. George Dana Boardman made his brief ministry an inspiration to the century and the basis of a work that has been nation-wide. Thomas Ward Merrill of the class of 1825, became the first missionary of the Amer-

ican Baptist Home Mission Society and the founder of Kalamazoo College. The missionary spirit possessed Alonzo Bunker, and on the completion of his college course he went out to his work among the Sgau Karens, his founding of over 70 churches and his translations of the Bible and Christian literature.

Albanus K. Gurney, by his translation of the Old Testament, made it forever available to the natives of Assam. The church worked in Burma in the tactful and effective service of Susie Hale. Later, John Case, one of its sons, did such evangelizing in the jungle that he is still known there as "the great Case." Dr. Charles F. Meserve, after important work for the Indians, rendered signal service as President of Shaw University. John M. Foster, son of Professor John B. Foster, crowned his preaching of the Gospel in China by such living of the Gospel as won the perfect confidence of the Chinese people, and saved many a life in the Boxer Rebellion. His missionary service is continued by his children on the same field.

John L. Dearing, not asleep in prayer meeting, but dreaming far dreams as he looked at the map of the eastern world, gave his life to Japan, and made it a contribution to international justice and fellowship that is still regarded highly on the other side.

John Cummings, in all-around missionary service, and especially in the conduct of his schools, won the gratitude of the people, and in troublous times, that of the government of India and the Kaiser-i-hind medal for distinguished service.

Mary Hall Streeter, baptized into this fellowship, carried the compelling influence of her gracious Christian womanhood to fields of service in Burma, and Ellen Peterson, with the Swedish genius for missions and entire self-forgetfulness, made high school work in China a means of grace to inquiring souls.

Nellie B. Patten, trained in the strong missionary atmosphere of Dr. Spencer's pastorate, would not accept the mandate of poor health, but went to India and has rendered there more than twenty years of service to Him whose Grace has been sufficient.

And many more, especially of its student members, have caught the vision of the lands afar, for the church, in all its ministries and service, has constantly claimed its right to be an active part of the Kingdom of God. In the spirit which they manifested in this church, Anderson, Mitchell, Chas. E. Hamlin, Albion W. Small, Nathaniel Butler, Shailer Mathews, Franklin W. Johnson, Herbert S. Philbrick, Charles L. White, became eminent in education and in national service.

But time would fail to make mention of the names, even of the most conspicuous of the members of the church during the century, and allows no notice of the quiet, uneventful, faithful lives which have exhaled a daily incense making for the good of man and the advance of the true, the beautiful, and the good, in the entire world. One thing is sure, the 4480 members of the Waterville church have made, and are making, the world far better than it would be without them.

The church has tarried a moment at the junction of her past hundred years and her unknown future, and like all backward glances, there is much to be sorry for, much to be glad about, but after this slight pause she girds herself anew for the fray, and with courage and hope, with prayer and faith, she starts out on her second hundred years. May no mistake be repeated, no successes be omitted, and may she go on with her good work till time shall be no more.

Amen and Amen.

BAPTIST CHURCH OF WATERVILLE, MAINE

PASTORS AND OFFICERS

Pastors of First Baptist Church

Rev. Jeremiah Chaplin, D.D., 1818-1824
Rev. Stephen Chapin, D.D., 1824-1828
Rev. Harvey Fittz, Oct. 5, 1829-1830
Rev. Henry K. Green, Oct. 5, 1831—Aug., 1833
Rev. S. F. Smith, D.D., Jan. 1, 1834—Dec., 1841
Rev. D. N. Sheldon, D.D., Mar., 1842—Sept., 1843
Rev. J. C. Stockbridge, Jan., 1845—Aug., 1847
Rev. William Crowell, Jan., 1849—Dec., 1850
Rev. N. Milton Wood, Jan., 1852—Dec., 1859
Rev. G. D. B. Pepper, D.D., Sept., 1860—Sept., 1865
Rev. B. F. Shaw, Mar., 1867—Aug., 1869
Rev. Henry S. Burrage, Jan. 1, 1870—Sept., 1873
Rev. S. P. Merrill, Jan. 1, 1874—Jan. 15, 1879
Rev. William H. Spencer, D.D., Apr., 1879—Mar., 1899
Rev. Edwin C. Whittemore, D.D., Nov. 7, 1899—Jan., 1914
Rev. Arthur S. Phelps, D.D., Sept. 1, 1914—

Sunday School Superintendents

A. C. Thomas, 1828 or 1829 to 1832; William Howe, 1832 to 1833; S. B. Page, 1833 to 1836; L. B. Allen, and M. L. Bickford (two schools), 1836 to 1837; Mylon Merriam, 1837 to 1839; Charles H. Wheeler, 1840 to 1841; James Capen; A. K. P. Small; C. F. Hathaway, Mar., 1848; W. A. F. Stevens, June, 1848; J. H.

Hanson, Mar., 1849; W. A. F. Stevens, June, 1854, to Feb., 1873; G. S. Palmer, Dec., 1873, to Oct., 1888; C. R. Caswell, Dec., 1888; Lincoln Owen, Nov., 1889; L. E. Warren, Aug., 1893; Dea. Horace Purinton, Dec., 1895; Wm. Fletcher, 1912; Cecil M. Daggett, 1913.

Clerks

John Wakefield, Sept. 16, 1818; William Leverett, Oct. 18, 1819; Hadley Proctor, Oct. 3, 1821; Ebenezer Mirrick, Nov. 2, 1822; Henry Paine, Oct. 25, 1823; Mr. Foster, Oct. 30, 1824; Samuel Scammon, Oct. 29, 1825; John C. Jewett, May 2, 1829; O. Augustus Dodge, Sept. 22, 1832; Benj. Shephard, Esq., Aug. 17, 1833; S. F. Smith, Jan. 18, 1834; D. N. Shelden, Sept. 14, 1842; W. A. F. Stevens, Feb. 14, 1844; John C. Stockbridge, Feb. 1, 1845; M. Anderson, Nov. 5, 1847; M. B. Anderson, Sept. 25, 1848; Prof. J. R. Loomis, June 1, 1850; N. Milton Wood, Jan., 1863; Chas. E. Hamlin, May 12, 1864; J. W. Clark, July 2, 1852; G. D. B. Pepper, Oct. 6, 1860; J. B. Foster, Jan. 3, 1864; J. H. Hanson, Mar. 3, 1866; E. W. Hall, Jan. 4, 1872; R. J. Bowler, Jan. 1, 1903; A. L. Tripp, Jan. 12, 1911; C. N. Perkins, Dec. 3, 1914.

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